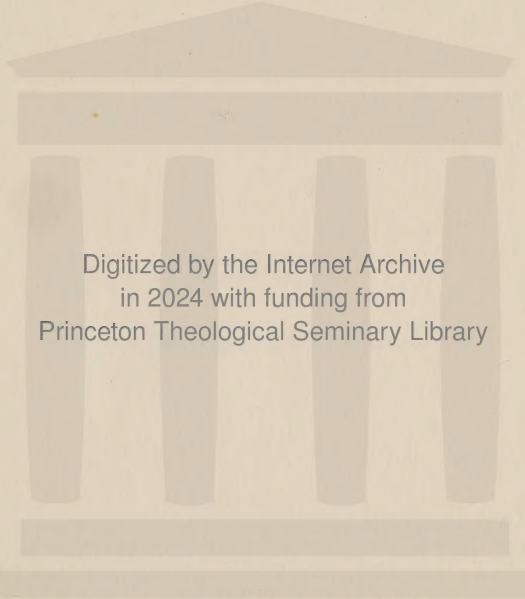


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THE JESUITS:

AN HISTORICAL SKETCH.



# THE JESUITS

AN  
HISTORICAL  
SKETCH

by  
E. W. GRINFIELD, M.A.



SEELEYS, FLEET STREET, AND HANOVER STREET.

LONDON: MDCCCLIII.



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THE HISTORY

OF THE

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AND

THE

CONSTITUTION

OF THE



## INTRODUCTION.

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THE First Part of "The Jesuits" has already been extensively circulated as a Monthly Volume, by "The Religious Tract Society." Designed as an historical sketch of their missionary undertakings, it presented a glimpse of their doings in every country into which they had penetrated. After a brief notice of their origin, their efforts were rapidly traced in France, Spain, Portugal, Germany, Poland, Switzerland, Venice, England, Scotland, and Ireland. It also took a birds'-eye view of their foreign Missions.—The result was everywhere the same. Amidst every diversity of age and clime, plots, conspiracies, rebellions, domestic miseries and national outbreaks have uniformly tracked their course and marked their career. Such are the characteristics of the Jesuits, as emissaries and missionaries of the Church of Rome in her exterior relations.

In the Second Part, we now propose to view them as her masters and directors. From their infancy, they aspired to superiority over all other Orders. It arose from their Monarchic constitution—*Imperium in imperio*. During

three centuries they battled for the mastery. They have now acquired the supremacy of the Popedom. The death-struggle of Ganganelli was in vain. Jesuitism returned from its exile, like "a giant refreshed." Before their expulsion—it should not be termed their *suppression*—they had stamped their features indelibly on their Church. The previous struggle had secured the eventual triumph.

It is this progressive advance of Jesuitism in the Church of Rome which we are now to develope. They have effaced the features of ancient, or rather of mediæval Popery. The elder Popery was obstinate, and affected to be immutable. The younger is yielding, pliable, political, accommodating. The former took the *phasis* of Superstition, the latter assumes that of Infidelity. Popery is now and henceforth identified with Jesuitism. The Missionaries have become the Masters. The Pretorians are the tyrants of degenerate Rome.

This view of Jesuitism, though somewhat startling, will bear the strictest investigation. It is based, not on ingenious speculations, but on a long series of historical facts. It is substantiated by Official documents, by Parliamentary Edicts, by Episcopal rebukes, by Papal Bulls. For every accusation against the Order, we adduce the positive evidence of members of the Romish Church. It is the witness of that Church, pronounced by her own accredited authorities. It is an accumulation of facts attested by Romanists, from the Council of Trent to the present time.

The utility and importance of this view of Jesuitism can scarcely be questioned. In our controversy with Rome, it is necessary to mark her progressive declensions in doctrine and discipline, to watch her increasing schisms and dissensions,—above all, to trace her present peculiar aspect, to the

predominating influence of the Jesuit faction. Ever since the return of that Order from exile, Rome has been rapidly deteriorating in her Ecclesiastical character, and now that the Jesuits have become her masters, she has lost nearly every vestige of primitive piety. She has sunk into a machine for the repression of Civil and Religious Liberty.

Charmed by the ascetic devotion of her former saints and martyrs, some learned and excellent men have sought to introduce amongst us the mystic piety of Pascal and Fenelon, and recal the departed spirit of Kempis and Bona. But alas! where shall we now discover in the Church of Rome, any trace of the same spirit? By the persecution of the Jansenists, Rome had long disclosed her secret attachment to the Jesuits. Still, she held them in nominal subjection. They were employed as subordinate emissaries and agents, in her missions, her plots, her conspiracies, her stratagems. But the fact, that, her menials and minions have become her lords and masters, should admonish all considerate Protestants, how little the Church of Rome is now intitled to reverence and esteem. The Church which has adopted Dens and Liguori, and Perronne, as her teachers, can have small claims to fall back on the memory of Ambrose or Augustin, nay, scarcely on that of Bellarmin or Baronius.

The point at issue is much the same as that which related to Quesnel. It is the Scriptural orthodoxy of the Bull *Unigenitus*. Of the Hundred and One Propositions condemned by Clement XI. in that Constitution, there is not one, which the most sincere, devoted, and orthodox Christian may not admit. To give only a single specimen. Let us select the thirty-third.—“Alas! to what degree must a man have carried self-denial, and the renunciation of

worldly interests, before he can have the confidence truly to appropriate to himself (if I may so speak,) Jesus Christ,—his love, his death, and mysteries—as St. Paul, when he says, “*He has loved me and given himself for me.*”—We ask, whether there is anything in these words really blameworthy; whether a Church, which could pronounce them, “false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious,” &c., should be esteemed *the pillar and ground of the truth?*

It was the Jesuits, who prevailed on Clement to publish the Official condemnation of these and similar sentiments in Quesnel’s “Moral Reflections on the New Testament.” When they had thus far succeeded, the doctrinal revolution of the Romish Church was accomplished. Henceforth, the essential doctrines of the Gospel were ignored. Forms, ceremonies, the celebration of Mass, auricular Confession, the worship of Images, the adoration of the Virgin, were magnified, instead of the tenets of Augustin. Such has been the fatal effect of Jesuitism on the Romish Church.

Even while this Work has been passing through the Press, a living comment has been furnished on the truth and reality of its pervading argument. The controversy, which is now going on in France, between the Gallican Bishops and the Jesuits, is but the echo to that which is recorded in the following pages. Though not strictly on theological topics, it involves all the liberties of the Gallican Church. The Encyclical Letter which Pius IX. has addressed (March 21, 1853,) to the Prelates of France, carries internal evidence of the paramount influence of the Jesuits at the Vatican. Nothing can exceed the despotism of its ultramontane mandates. It is notorious, that the Archbishop of Paris has

been commanded to submit, and without a strong popular reaction, the liberties of the Church of France will be utterly destroyed. When this is accomplished, the descendants of the Huguenots will next incur their vengeance.

As the authority of Dr. Johnson has been generally deemed somewhat favourable to Rome, it is right that his real sentiments should be set before the Public. In early life, he translated "*A Voyage to Abyssinia by Father Jerome Lobo, a Portuguese Jesuit.*" London, 1735.—In the Preface, he gives the following opinion of the Order: "It is not easy to forbear reflecting, with how little reason, these men profess themselves the followers of Jesus, who left this great characteristic to his disciples; that they should be known by loving one another—by universal and unbounded charity and benevolence."

"Let us suppose an inhabitant of some remote and superior region, yet unskilled in the ways of man, having read and considered the precepts of the Gospel and the example of our Saviour, to come down in search of the true Church. If he would not enquire after it amongst the cruel, the insolent, and the oppressive—amongst those, who are continually grasping at dominion over souls, as well as bodies—amongst those, who are employed in procuring to themselves impunity for the most enormous villanies, and studying methods of destroying their fellow-creatures, not for their crimes, but their errors—if he would not expect to meet benevolence engaged in massacre, or to find mercy in a Court of Inquisition—he would not look for the true Church, in the Church of Rome."





# CONTENTS.

## PART I.

### CHAPTER I.

INTRODUCTION—WYCLIFFE—HUSS—JEROME OF PRAGUE—IMMORALITY OF THE POPES—LUTHER—IGNATIUS LOYOLA, HIS BIRTH. MILITARY EXPLOITS, CONVERSION, MIRACLES, EARLY TRAVELS—SPAIN—PARIS—ROME—REFLECTIONS. . *pages 1—10*

### CHAPTER II.

IGNATIUS FAVOURABLY RECEIVED BY PAUL III.—OBTAINS THE BULL FOR THE ESTABLISHMENT OF THE ORDER—ACCOUNT OF ITS MEMBERS—LOYOLA CHOSEN GENERAL—THE INFLUENCE OF JESUITISM ON THE ROMISH CHURCH—LOYOLA'S ACTIVITY AND ECONOMY—HIS RESERVE IN THE CONFESSION OF FEMALES—THE COUNCIL OF TRENT—JESUIT COLLEGES FOR GENERAL EDUCATION—THEIR PRINCIPAL EFFECTS AND DANGERS—JULIUS III.—THE JESUIT COLLEGE AT ROME—DEATH OF LOYOLA—HIS CHARACTER—GENERAL REFLECTIONS—ERASMUS—BEATIFICATION. *pages 11—22*

## CHAPTER III.

XAVIER'S EARLY LIFE—GOES TO PARIS—IS CONVERTED BY LOYOLA—ORDAINED—WONDERFUL EFFECTS OF HIS PREACHING—GOES TO INDIA—GOA—JAPAN—CHINA—DIES IN SANCIAN—HIS CHARACTER—ANECDOTES—ACCOUNT OF THE INDIAN MISSIONS AFTER HIS DEATH—MALABAR—ETHIOPIA—THE COPTS—CHARACTER OF THE JESUITS BY ROMANISTS—THEIR BEHAVIOUR IN SOUTH AMERICA—PARAGUAY—MERCHANTS, NOT MISSIONARIES—CONDUCT AT CANADA—REFLECTIONS—CONCLUSION—NO JESUIT FITTED FOR A MISSIONARY TO INDIA. . . *pages 23—39*

## CHAPTER IV.

THE NUMEROUS COLLEGES OF THE JESUITS AT THE DEATH OF LOYOLA—THEIR FIRST APPEARANCE IN FRANCE, HOLLAND, AND GERMANY—LAINEZ—HIS CHARACTER—FRANCIS BORGIA—ATTEMPTS TO REFORM THE ORDER—THE DEGRADED STATE OF THEIR COLLEGES—GAIN POSSESSION OF THE PENITENTIARY AT ROME—BELLARMINE—BARRONIUS—BORGIA EXCITES THE PERSECUTION OF THE HUGUENOTS—MERCURIAN BECOMES GENERAL—THEIR ATTEMPTS ON SWEDEN—CONSPIRE AGAINST ELIZABETH—AQUAVIVA—THE PROPAGANDA—REFLECTIONS. *pages 40—51*

## CHAPTER V.

## THE JESUITS IN FRANCE.

THEIR FIRST APPEARANCE IN FRANCE—RECOMMENDED BY THE POPE—REJECTED BY THE UNIVERSITY OF PARIS—THE LEAGUE—HENRY IV. MURDERED—FATHER COTTON—THEIR BARBARITIES—THEY FOUND COLLEGES AT ROUEN, AND OTHER PARTS OF FRANCE—STRIVE TO SETTLE AT PARIS—SUCCEED—JANSENISM—PASCAL AND THE PROVINCIAL LETTERS—THEIR INFAMOUS MORALITY—COURT OF LOUIS XIV.—ARRIVE AT THEIR HIGHEST PITCH—DECLINE—QUESNEL—THE CARDINAL DUBOIS—JESUITS EXPELLED BY LOUIS XV.—THEIR NUMEROUS EXPULSIONS FROM VARIOUS COUNTRIES—SURVIVE ALL—THE REASON STATED—REVIEW OF THEIR CONDUCT IN FRANCE—WARNING TO ENGLAND. . . . . *pages 52—65*

## CHAPTER VI.

## THE JESUITS IN SPAIN.

INTRODUCTION—XIMENES—HIS LIFE AND ACTIONS—THE ARRIVAL OF THE JESUITS—VILLANOVA—FRANCIS BORGIA—THE SPANISH CASUISTS—THEIR POLITICAL SWAY—THE ARMADA—MARIANA—THE PORTUGUESE MISSION IN CALIFORNIA—CHARGED WITH AVARICE—EXPULLED FROM PORTUGAL—THE JESUITS IN THE NETHERLANDS—EVERYWHERE HATED BY THE INFERIOR CLERGY CONGREGATION OF ST. PHILIP NERI—REFLECTIONS. *pages* 66—80

## CHAPTER VII.

## THE JESUITS IN GERMANY AND BOHEMIA.

GERMANY—ITS GREAT IMPORTANCE IN EUROPEAN AFFAIRS—THE SEAT OF THE REFORMATION—THE BATTLE-FIELD OF THE JESUITS—THEIR FIRST PROCEEDINGS—VARIOUS COLLEGES FOUNDED—THEIR RAPID SPREAD—THEIR MISREPRESENTATIONS OF LUTHER AND HIS FOLLOWERS—VIENNA, THEIR HEAD QUARTERS—THE FUGGER FAMILY—JESUIT SUCCESS AT MUNICH—THEIR FRAUDS ON OTHER ORDERS—THEY ARREST THE PROGRESS OF THE REFORMATION—CAUSE OF THEIR SUCCESS—ILL EFFECTS OF THE SCHOLASTIC LOGIC—BOHEMIA, ITS EARLY CHRISTIANITY—THE GOSPEL THERE BEFORE LUTHER—THE ARRIVAL OF THE JESUITS—THEIR SUCCESS AT PRAGUE—THEIR SUCCESS IN EXPELLING OTHER ORDERS FROM THE UNIVERSITIES—VAIN REMONSTRANCE AGAINST THEM TO THE POPE—REFLECTIONS. *pages* 81—96

## CHAPTER VIII.

THE JESUITS IN POLAND, SAVOY, SWITZERLAND,  
VENICE, &c.

THEIR ARRIVAL IN POLAND—OCHINUS, HIS CONVERSION, CHARACTER THEIR INTERFERENCE IN POLITICS—THEIR EXPULSIONS—PIEDMONT AND SAVOY—THE WALDENSES—THEIR EARLY PERSECUTIONS—THEIR PERSECUTION BY THE JESUITS—THEIR ARRIVAL AT VENICE—THEIR INTERFERENCE IN CIVIL AFFAIRS—ABUSE OF THE CONFESSIONAL—DISMISSED BY THE SENATE—THEIR IN-

TRIGUES FOR A RETURN—FINAL EXPULSION—ARRIVE AT GENOA  
 SKETCH OF THEIR NUMEROUS COLLEGES IN ITALY—THEIR SO-  
 DALITES, RETREATS—THEIR CONDUCT IN THE GRISONS—THEIR  
 EXPULSION—REFLECTIONS. . . . . *pages 97—109*

## CHAPTER IX.

### THE JESUITS IN ENGLAND.

SUCCESS OF THE REFORMATION IN THE REIGN OF EDWARD VI.  
 —MARY—ELIZABETH—OPPOSED BY THE PAPISTS—CARDINAL  
 ALLEN—THE FIRST JESUIT IN ENGLAND—BULLS ISSUED AGAINST,  
 ACTS OF PARLIAMENT IN DEFENCE OF, ELIZABETH—CAMPIAN  
 —PARSONS—TRIAL AND EXECUTION OF CAMPIAN—HARDING—  
 STAPLETON—JAMES I. OPPOSED BY THE PAPISTS—GARNET—WAT-  
 SON—THE GUNPOWDER PLOT—CATESBY—FOREIGN COLLEGES—  
 THE FATAL VESPERS—CHARLES I.—HENRIETTA—CONTEMPLATED  
 ERECTION OF ROMISH SEES—LAUD—FISHER—KNOTT—PURITAN  
 JESUITS—CHARLES II.—JESUITS FAVOURED—POPISSH PLOT—  
 COLEMAN—REVOLUTION—WILLIAM III.—HIS LIFE ATTEMPTED  
 BY THE PAPISTS—QUEEN ANNE—LITTLE KNOWN OF THE JESUITS  
 IN THE REIGN OF GEORGE I.—ACTIVE, NUMEROUS, BUT INVISI-  
 BLE—PRESENT POSITION AND INFLUENCE. *pages 110—132*

## CHAPTER X.

### JESUITS IN SCOTLAND.

ARRIVAL OF THE JESUITS—STRUGGLES OF POPEERY AND OF PRO-  
 TESTANTISM—JOHN KNOX—PROTESTANTISM ADVANCES—FATHER  
 HOLT—JAMES GORDON—HAMILTON—HAY—OGILVIE'S TRIAL—  
 AFTER THE UNION, LITTLE KNOWN OF THE JESUITS IN SCOT-  
 LAND. . . . . *pages 133—138*

## CHAPTER XI.

### JESUITS IN IRELAND.

ARRIVAL OF THE JESUITS—THEIR CHARACTER BY ARCHBISHOP  
 BROWNE—SANDERS—DISPUTE OF USHER WITH FITZSIMMONS—  
 MASSACRE IN 1641—THE POPE'S NUNCIO, RINUNCINI—STRAF-

FORD FAVOURS THE PAPISTS—CROMWELL, HIS DESIGN OF AN  
UNIVERSAL PROTESTANT COLLEGE—CHARLES II.—JAMES II.—  
REFLECTIONS. . . . . *pages* 139—147

## CHAPTER XII.

SUPPRESSION OF THE ORDER OF THE JESUITS BY CLEMENT XIV.—  
THEIR RESTORATION IN 1814—PRESENT POSITION OF THE ORDER  
—PRACTICAL REFLECTIONS. . . . . *pages* 148—153

## PART II.

INFLUENCE OF THE JESUITS ON THE CHURCH OF ROME.

### CHAPTER I.

THE JESUITS TRIUMPH OVER ROME—THE IMPORTANCE OF THEIR  
TRIUMPH—THE ORIGINAL CONSTITUTION OF THE SOCIETY—PER-  
VERTED BY LAINEZ—COUNCIL OF TRENT—THEIR PELAGIANISM,  
AS OPPOSED TO AUGUSTINIANISM—THEIR EARLY INSOLENCE TO  
OTHER ORDERS. . . . . *pages* 154—161

### CHAPTER II.

LAINEZ—THE FOUNDER OF MODERN JESUITISM—OPPOSED TO THE  
SPIRIT OF LOYOLA, AS RECORDED IN HIS WRITINGS—THE “PRO-  
VINCIAL LETTERS” VINDICATED—THE IMPORTANCE OF SHEWING  
THAT MODERN JESUITISM IS AT VARIANCE WITH ITS ORIGINAL  
INSTITUTION. . . . . *pages* 162—178

### CHAPTER III.

A.D. 1540—1660.

INNOVATIONS OF LAINEZ—DENOUNCED BY MELCHIOR CÁNO—BY  
MONTANUS—BY THE PARLIAMENT OF TOULOUSE—CONFERENCE  
OF POISSY—“TALES QUALES”—OPPOSED BY THE SORBONNE—  
BY MARIANA—BY FRANCIS BORGIA—BY CATHARINE OF PORTU-

GAL—BY CARDINAL BORROMEO—FATHER RIBERA—ACCUSED AT SALAMANCA—CONDEMNED BY THE PARLIAMENTS OF NORMANDY AND PARIS—PRIVY TO THE MASSACRE OF ST. BARTHOLEMEW—QUEEN ELIZABETH'S LETTER TO HENRY IV.—THEIR ASSASSINATION OF WILLIAM OF NASSAU—REBUKED BY CLEMENT VIII.—CONDEMNED AT PARIS—ATTEMPT OF CHÂTEL TO ASSASSINATE HENRY—APOLOGY OF THE JESUITS—ACCUSED BY THE PROVINCIAL OF ARRAGON—THEIR DOCTRINAL DEVIATIONS FROM THE COUNCIL OF TRENT—THEIR PELAGIAN DOCTRINES AT LOUVAIN AND DOUAY—LESSIUS AND HAMELIUS—MOLINA—CHAMIER AND COTTON—LERMEUS. . . . . *pages* 179—198

## CHAPTER IV.

A.D. 1600—1650.

QUARRELS, INNOVATIONS, AND DISSENSIONS OF THE SOCIETY—THEIR MISSIONS IN CHINA AND JAPAN—THEIR MISSIONARY DISPUTES WITH THE DOMINICANS AND FRANCISCANS—MORALÉS REPORTS THEM TO INNOCENT X., AND ALEXANDER VII.—BISHOP PALAFOX REITERATES THE CHARGES—THEY ARE REBUKED BY THEIR GENERAL, GOSWIN NICKEL—PALU, BISHOP OF HELIOPOLIS, REMONSTRATES AGAINST THEIR TRAFFIC—"LES JÈSUITES MARCHANDS" CONDEMNED BY THE BULLS OF URBAN VIII, AND CLEMENT VIII.—THEY REPUDIATE THE CROSS IN THEIR WORSHIP—THEY ARE REPROVED BY AQUAVIVA AND VITELESCHI—IN PERU THEY CARRY ON THEIR MISSIONS BY THE SWORD—THEIR MISSIONARY GASCONADE. . . . . *pages* 199—210

## CHAPTER V.

A.D. 1540—1640.

THEIR FIRST CENTENARY—"THE IMAGO"—THE POMP AND SPLENDOR OF ITS TYPOGRAPHIC DECORATIONS—ITS BLASPHEMOUS DEDICATIONS—ABSURD APPLICATION OF PROPHETIC PREDICTIONS—PONTIFICAL FLATTERIES—REPORT OF THEIR MIRACULOUS POWERS—THE STATISTICS OF THE ORDER—ITS PAST AND PRESENT NUMBERS—CRÉTINEAU-JOLY'S CATALOGUE OF THEIR EMINENT MEN—REFLECTIONS. . . . . *pages* 211—217



## CHAPTER VI.

A.D. 1600—1650.

RECAL OF THE ORDER BY HENRY IV.—GUNPOWDER PLOT—EXPELLED VENICE, THORN, AND DANTZIC—THEIR SETTLEMENTS IN VARIOUS PARTS OF FRANCE—HENRY IV. ASSASSINATED—THEIR QUARRELS WITH THE DOMINICANS AND FRANCISCANS—DISPUTES WITH FOREIGN PARLIAMENTS—THE JESUIT CASUISTS CONDEMNED AT ROME—GENERAL REFLECTIONS. . . . *pages 218—230*

## CHAPTER VII.

A.D. 1650—1700.

THEY OBTAIN A MAJORITY IN THE SORBONNE—ARNAULD CENSURED—JANSENISM—ITS CHARACTER—ESSENTIALLY OPPOSED TO JESUITISM—ITS DOCTRINAL SUPERIORITY—THE JESUITS SUPPORTED BY LOUIS XIV.—PASCAL'S PROVINCIAL LETTERS CONDEMNED—ORDER TO DESTROY PORT-ROYAL—THE FORMULARY—THE JANSENISTS IMPRISONED—THEIR LITERARY LABOURS—PUBLIC OPINION AGAINST THE JESUITS—THE JANSENISTS SET AT LIBERTY—THE JESUITS ATTACK THE FRENCH BISHOPS—APPEAL TO THE POPE AND PARLIAMENT—THEIR DESPOTISM IN THE UNIVERSITIES—CHARACTER OF LOUIS XIV'S COURT—REVOCATION OF THE EDICT OF NANTES—THE DRAGONNADE—GENERAL REFLECTIONS. . . . . *pages 231—242*

## CHAPTER VIII.

A.D. 1700—1750.

THE CLERGY OF FRANCE PROTEST AGAINST THE DOCTRINES OF THE JESUITS—THEIR REVENGE—ATTACK BOSSUET—DESTROY PORT-ROYAL—PERSECUTE QUESNEL—OSCILLATIONS OF CLEMENT XI.—THEIR CONTROVERSY WITH CARDINAL DE NOAILLES—DEATH OF LOUIS XIV.—LE TELLIER—THE JESUITS BANISHED—POLICY OF THE REGENT—THE “MERCHANT-JESUIT”—BULL OF BENEDICT XIV.—ESTIMATE OF THEIR MISSIONARY LABOURS—DECLINE OF THE ORDER. . . . . *pages 243—252*

## CHAPTER IX.

A.D. 1750—1773.

THE JESUITS EXPELLED FROM PORTUGAL, SPAIN, NAPLES, SICILY—  
 LOUIS XV.—HIS CONFESSORS—JESUIT BANKRUPTCY—ITS CON-  
 SEQUENCES IN FRANCE—GANGANELLI—SUPPRESSES THE ORDER  
 —THE SUBSTANCE OF HIS BRIEF—HIS DEATH—EVIDENCE THAT  
 HE WAS POISONED BY THE JESUITS—THEIR PECULIAR CREED, AND  
 THEOLOGICAL STANDARD—ITS EFFECT ON THEMSELVES AND THE  
 ROMISH CHURCH. . . . . *pages* 253—263

## CHAPTER X.

A.D. 1773—1814.

THE EXILED JESUITS SECRETLY BEFRIENDED BY THE POPE—FRED-  
 ERICK THE GREAT THEIR PROTECTOR—RECEIVES THEM INTO  
 SILESIA—THEY JOIN THE INFIDEL PARTY—THE PHILOSOPHERS  
 BECOME POLITICIANS—D'ALEMBERT—VOLTAIRE—THE ENCYCLO-  
 PEDISTS—CATHERINE OF RUSSIA, THEIR PATRON IN POLAND—  
 THEY ELECT A PATRIARCH, AND DEMAND THE "PALLIUM" FOR THE  
 ARCHBISHOP OF MOHILOW—THEIR PROSELYTISING SPIRIT—EX-  
 PELLED RUSSIA—REAPPEAR IN FRANCE—NAPOLEON—DISTRUSTS  
 THEM—COMMANDS THEIR DEPARTURE—THEIR MEN OF LEARN-  
 ING—ESTIMATE OF THEIR LITERARY CLAIMS—REACTION IN  
 FAVOR OF POPERY—THE ORDER RESTORED BY PIUS VII.—LIBER-  
 ALITY OF ENGLAND—SUBSTANCE OF THE BULL FOR THEIR RES-  
 TORATION—GENERAL REFLECTIONS. . . . . *pages* 264—276

## CHAPTER XI.

A.D. 1814—1845.

STATE OF EUROPE AT THEIR RESTORATION—BUONAPARTE RESTORES  
 THE ROMISH CHURCH—HIS CRUEL TREATMENT OF PIUS VII.—  
 ROMANISM REVIVES ON HIS DOWNFAL—THE ORDER RECOVERS  
 ITS COLLEGES, AND ESTABLISHES OTHERS IN EVERY PART OF  
 EUROPE—DISMISSED FROM RUSSIA—UKASE OF THE EMPEROR—  
 FAVOURED BY LOUIS XVIII. AND CHARLES X.—CURBED BY LOUIS  
 PHILIPPE—PATRONISED BY LOUIS NAPOLEON—JANSENISM—  
 THEIR TEACHING CONTRASTED WITH THAT OF MASSILLON, BOS-

SUET, FLECHIER—REMAINS OF JANSENISM IN BELGIUM—ITS DIFFICULTIES AND STRUGGLES—THE RELIGIOUS STATE OF SPAIN, PORTUGAL, RUSSIA, AND AUSTRIA—LEO XII. AND GREGORY XVI. FAVOUR THE ORDER—ROTHAAN ELECTED GENERAL—DETHRONEMENT OF LOUIS PHILIPPE—ITS CONSEQUENCES—CANONIZATION, EXPENSES ATTENDANT ON IT—SAINTS OF THE JESUIT ORDER—ITS NUMBER AND SECRET INFLUENCE. . *pages* 277—292

## CHAPTER XII.

THE JESUITS SINCE THEIR RESTORATION—THE BIBLE SOCIETY—THE ORDER EXPELLED PETERSBURGH AND MOSCOW—ITS DENUNCIATIONS OF BIBLE SOCIETIES—THEIR EFFORTS IN GERMANY—ARRIVAL IN ENGLAND—SUCCESSES IN IRELAND—STRUGGLES IN FRANCE—THE SACRED HEART—THE HOLY FAMILY—THE CONGREGATIONALISTS—ABBÉ LA MENNAIS—DISPUTES WITH THE UNIVERSITY OF PARIS RENEWED—DRIVEN FROM FRANCE—THE ITALIAN COMMOTIONS—THEIR NEGLECT OF THE COMMONALTY—RE-ENTER VENICE—SUCCEED AT MALTA—SUCCESSES, DEFEATS, AND EXPULSIONS IN SPAIN AND PORTUGAL—REFLECTIONS.

*pages* 293—304

## CHAPTER XIII.

RECENT MISSIONS OF THE JESUITS IN THE UNITED STATES—THEY COMMENCE EPISCOPALIANS—FATHER CARROLL—THE SISTERS OF CHARITY—FATHER MCELROY—FATHER KOHLMANN—CONFESIONAL TROUBLES—THE ROMISH CHURCH IN THE UNITED STATES—EXPELLED FROM JAMAICA—THEIR ADVENTURES IN MEXICO, ALBANIA, SYRIA, GREECE—THEIR ARRIVAL AT CALCUTTA—BABOUMOUSSI—IN CHINA THEY FIND 140,000 OF THEIR OLD CONVERTS—ELECT BISHOPS IN MADEIRA, ETHIOPIA, AND JAPAN—ARRIVE AT MADRAS—THEIR QUARRELS WITH THE PRIESTS AT GOA—RETIRE TO MADEIRA—QUIXOTISM OF THEIR HISTORIAN, M. CRÉTINEAU-JOLY—ARE THE JESUITS PROPER MISSIONARIES TO THE HEATHEN ? . . . . . *pages* 305—314

## CHAPTER XIV.

RECENT MOVEMENTS OF THE JESUITS IN BELGIUM—WELCOMED BY LEOPOLD—FOUND NEW COLLEGES—MIX WITH POLITICAL FACCIONS IN SWITZERLAND AND OBTAIN THE MASTERY—RETURN *incog.* TO FRANCE—AND MAKE PROGRESS—STRUGGLE FOR THE DIRECTION OF NATIONAL EDUCATION—M. COUSIN—M. GUIZOT—M. VILLEMAIN—M. THIERS—FRENCH EPISCOPACY SIDES WITH THE ORDER—THE UNIVERSITY OF PARIS RESISTS—ROME ENDEAVOURS TO AID—ROTHAAN'S ADVICE—EXPELLED—OPPOSED IN PRINCIPLE AND PRACTICE TO THE LAWS AND CONSTITUTION OF ENGLAND—REFLECTIONS. . . . . *pages* 315—323

## CHAPTER XV.

JESUIT EDUCATION BASED EXCLUSIVELY ON WORLDLY WISDOM—CONTRASTED WITH THAT PROPOSED BY THIER EARLY GENERALS—ITS SECULAR IMPROVEMENTS—ARISTOTLE AND THE SCHOOL-LOGIC SUPERSEDED—THIER STUDY OF HISTORY, MATHEMATICS, AND THE MODERN SCIENCES, IN PREFERENCE TO CLASSICAL LITERATURE—THEIR THEOLOGICAL TRAINING, ELABORATE—FAULTY—NOT ADAPTED TO ENGLAND—HINTS FROM THEIR SYSTEM—ITS PRACTICAL RESULTS—REFLECTIONS. . . . . *pages* 324—336

## CHAPTER XVI.

PIO NONO—PARENTAGE—CHARACTER—STATE OF ROME—ELECTED POPE—AT FIRST LIBERAL IN HIS POLICY—RAISES THE HOPES OF OTHER STATES—CIRCULAR AGAINST THE BIBLE SOCIETY—CONFERENCE WITH MR. TOWNSEND—FRIENDLY WARNING—THE IMMACULATE CONCEPTION—PIO NONO BECOMES ARBITRARY—THE PEOPLE DISSATISFIED—FLIES TO GAETA—INTERFERENCE OF AUSTRIA AND FRANCE—HIS RETURN—ISSUES A DECREE FOR THE ANNEXATION OF ENGLAND TO THE ROMISH SEE—ESTABLISHES AN ANGLO-ROMISH EPISCOPATE—PRELUDE TO A UNIVERSAL JESUIT EPISCOPATE—REFLECTIONS. . . . . *pages* 337—348

## CHAPTER XVII.

POPERY ABSORBED IN JESUITISM—THE GROWING INTELLIGENCE OF THE AGE AGAINST THE ORDER—COMPARATIVE INFLUENCE OF THE FRENCH REVOLUTION ON PROTESTANTISM AND POPERY—THE BIBLE—ITS FREE USE AND PROMULGATION—OPPOSED STRENUOUSLY BY THE ORDER—THE SUPREMACY OF THE VIRGIN—HER IMMACULATE CONCEPTION ADVOCATED—CAN THE POPE DECREE A NEW ARTICLE OF FAITH?—THE JESUITS—THE PROTESTANTS—THE TRACTARIANS—GENERAL REFLECTIONS.

*pages 349—358*

## CHAPTER XVIII.

“THE APOSTOLIC LETTER OF POPE PIUS”—SUGGESTED BY THE JESUITS—CARDINAL WISEMAN, THE FRIEND OF THE ORDER—THE CONTINGENCY OF HIS BECOMING POPE—PROBABILITY OF A CRUSADE AGAINST PROTESTANTISM, DIRECTED AND STIMULATED BY THE JESUITS—THEIR OPPOSITION TO THE QUEEN’S COLLEGES THE IRISH POPISH UNIVERSITY—THE DUBLIN REVIEW—SPECIMENS OF ITS MENDACITY—THE LATE POPISH ARMADA—CIRCUMSTANCES IN OUR FAVOR—PUBLIC INDIGNATION—REFLECTIONS.

*pages 359—369*

## CHAPTER XIX.

THE SPREAD OF INFIDELITY IN ENGLAND CO-EXTENSIVE WITH THE SPREAD OF ROMANISM—ITS EFFECT ON THE WORKING CLASSES—THE GENTRY—THE CLERGY—MARIOLATRY—ITS INFLUENCE ON FEMALES—PROTESTANTISM AND POPERY CONTRASTED—SYNOD OF THURLES—THEIR RESPECTIVE INFLUENCE ON CIVIL LIBERTY—FREEDOM OF CONSCIENCE AND A FREE PRESS ESSENTIAL TO PROTESTANTISM—TRACTARIANISM—ITS ILLUSORY EXPECTATIONS—JESUITISM HOSTILE TO FREE INSTITUTIONS—ITS INABILITY TO REPRESS INFIDELITY—THE RESULT. . . *pages 372—384*

## CHAPTER XX.

POSITION OF ENGLISH PROTESTANTS SINCE THE LATE POPISH INVA-

SION—ATTRIBUTABLE TO THE JESUIT PARTY—NECESSITY OF UNION AMONG PROTESTANTS—THE BIBLE—ITS TEACHINGS—CHILLINGWORTH—THE TRACTARIANS—THE SCHOOLMEN—THOMAS AQUINAS—THE CONFSSIONAL—OUR NATIONAL DANGERS—DANGERS OF THE CHURCH OF ENGLAND—ITS PRESENT STATE CONTRASTED WITH THAT UNDER JAMES II.—OUR DUTIES, CIVIL AND RELIGIOUS—PROTESTANTISM IMPERISHABLE. *pages* 385—399

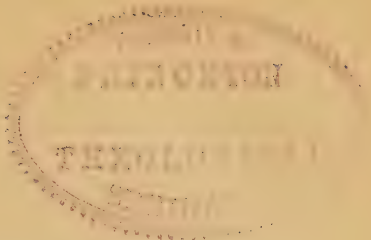
## APPENDIX.

THE FRENCH PROTESTANT CHURCH—ITS PERSECUTIONS.

A.D. 1550—1850.

ORIGIN OF THE FRENCH PROTESTANTS—THEIR CONNECTION WITH THE CHURCH OF GENEVA—HUGUENOTS—PERSECUTED BY HENRY II.—REST UNDER HENRY III.—OPPOSED BY THE HOUSE OF GUISE—HENRY IV.—EDICT OF NANTES—ITS PROTECTION NOMINAL—THEIR MEN OF LEARNING—LOUIS XIV.—DIFFERENT PLANS FOR CONVERSION BY THE JANSENIST AND JESUIT—METHOD ADOPTED—VARIOUS EDICTS—ORDER ISSUED BY LOUVOIS—RENOVATION OF THE EDICT OF NANTES—ITS CONSEQUENCES—A NEW EDICT BY LOUIS XIV.—LEGAL EXISTENCE OF THE HUGUENOTS IGNORED—THEIR SUFFERINGS—OBTAIN A LEGAL RECOGNITION AS “NOT CATHOLICS”—THE REVOLUTION—ITS EFFECTS—THEIR STATE UNDER NAPOLEON—RESTORATION OF THE BOURBONS—THEIR PERSECUTING SPIRIT—THE RESTORATION OF THE JESUITS TO POWER AND INFLUENCE—OUTRAGES ON THE PROTESTANTS IN THE SOUTH OF FRANCE—THEIR CONDITION UNDER LOUIS PHILIPPE—THEIR PROSPECTS UNDER LOUIS NAPOLEON—SYMPATHY AND FELLOWSHIP—THE DUTY AND PRIVILEGE OF ENGLISH PROTESTANTS—CONCLUSION. . . . *pages* 400—417





# A HISTORY OF THE JESUITS.

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## PART I.

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### CHAPTER I.

INTRODUCTION—WYCLIFFE—HUSS—JEROME OF PRAGUE—IMMORALITY OF THE POPES—LUTHER—IGNATIUS LOYOLA, HIS BIRTH, MILITARY EXPLOITS, CONVERSION, MIRACLES, EARLY TRAVELS—SPAIN—PARIS—ROME—REFLECTIONS.

THE restoration of learning was the dawn of the Reformation, and the invention of printing its morning star. The long night of the middle ages, which had well nigh lasted a thousand years, (A.D. 500—1450,) was drawing to its close, when Wycliffe, Huss, and Jerome of Prague, awoke men from their dreamy slumbers, and preached the gospel of light and liberty to the astonished world.

The means which Heaven employed for accomplishing this wondrous change, were the same as those which we so often behold under the reign of Providence. It was the Divine power of bringing good out of evil, and of compelling vice and wickedness to conduce to religious and moral improvement. The long-continued schisms and atrocities of the

Romish pontiffs had broken down the superstitious veneration felt for the church. It was the baseness of Alexander VI., and of Julius II., which destroyed the belief in papal infallibility. Even their poets were obliged to pronounce their condemnation. Dante depicts pope Anastasius as sunk in the infernal abyss, under the weight of the crimes of the church, and polluted with filth and mire. In hell, he finds Nicholas III., planted with his heels upwards, waiting till Boniface VIII. arrives, who is to take his place, to be relieved in his turn by Clement V., a lawless shepherd. The milder spirit of Petrarch is roused by Romish depravity to a higher pitch of indignation. In one of his sonnets, he compares the papal court to Babylon. To him, Rome is a fountain of grief, the dwelling-place of wrath, the school of error, and the temple of unbelief. He pours forth, with wrathful energy, every epithet of disgrace against the unblushing thing of iniquity. It was thus also that Chaucer, in our own country, depicted the reigning licentiousness of monks and friars.

At length, the Council of Constance (A.D. 1414) was assembled by the emperor Sigismund and other European princes, to attempt a reform of these ecclesiastical abuses. They came to a decision, which they could not well avoid, that the church, both in its head and its members, required to be purified. But how little they meant by this formal declaration, was apparent, when they violated the safe-conduct of Huss. On his arrival, Huss was accused of heresy, and cast into prison. Sigismund, ashamed of this treachery, demanded that Huss should be brought before the council. He was at once informed, that nothing short of a full recantation of his opinions could restore him to liberty. Huss, on refusing to comply with the demand, was sent back to prison. On July 6, 1415, he was again brought before the council,

was condemned for heresy, and ordered to be burned. His martyrdom followed the next day, with circumstances of great cruelty, and his ashes were thrown into the Rhine. His companion, Jerome, shared the same fate the ensuing year.

Though by this nefarious artifice, which may well be denominated the *Prelude to Jesuitism*, these Bohemian reformers were destroyed, their opinions spread rapidly in every direction. Nothing was now wanted, but some powerful and expeditious method of diffusing these opinions amongst the populace, to enable them successfully to encounter the Romish church. This method was supplied by the invention of printing. In 1450, Fust is supposed to have printed the first edition of the Latin Vulgate Bible: the printing of that Bible was the signal for a universal change.

But nothing contributed more effectually to impair the character of the Romish church, than the infamous pontificates of Alexander VI. and Julius II. The first of these monsters died in 1503, the other in 1512. To these succeeded Leo X., of the family of Medici, who, though of a milder disposition, was equally indifferent about the interests of religion, and the advancement of real piety. His court was the centre of men of taste and learning, but so little was Christianity esteemed and valued, that you might suppose you had been living at the court of the pagan, Cæsar Augustus. Everything which is sacred or Scriptural there received some pagan title. God the Father, was saluted as Jupiter; God the Son, as Mercury or Apollo; and the Virgin Mary, as Diana, or the goddess of Loretto.\* Leo ascribes his arrival at the papedom "to the favour of the immortal gods." The Latin poetry of cardinal Bembo is full of this pagan mythology, and is chargeable with the grossest obscenity. Such was the state of Rome, the capital of Christendom, when Tetzels, the

\* See Roscoe's Life of Lorenzo de Medici.

Dominican friar, was commissioned to preach the sale of indulgences in Saxony. He executed this commission with such extravagance, as to provoke the attack of Luther. The conflict then began to rage in all its fury. In 1520, Leo issued his damnatory bull of excommunication against Luther, delivering him over to the devil, requiring the secular princes to seize him, and condemning his books to be burned. Luther, on his part, raised a huge pile of wood near the walls of Wittemberg, and hurling the decretals, the bull, and the canon-law into the flames, he defied the terrors of the papacy.

Princes, nobles, and the people were on the side of the Reformer. Even Dr. Lingard, the popish historian, admits, "that the minds of men had of late years been embittered by frequent, but useless, complaints of the expedients devised by the papal court to fill its treasury at the expense of the natives." The cause of the Reformation triumphed far and wide, and its thunders were heard on the walls of the Vatican.

But, to add to these ecclesiastical difficulties, Rome was menaced with political dangers. In 1526, when Clement VII. had succeeded to the papacy, the Imperialists crossed the Alps, and took possession of Rome. "On that day," exclaims Ranke, "the splendour of Rome came to an end, and thus did the pope, who had sought the liberation of Italy, see himself beleaguered in the Castle of St. Angelo, and as it were a prisoner." What a marvellous coincidence with some recent events!

To Clement succeeded Paul III., in whose popedom Loyola arrived at Rome, A. D. 1540. But before we proceed to his reception, it is necessary that we should relate the circumstances of his early life. Ignatius Loyola was born A. D. 1491, in Spain, in the province of Guipuzcoa. His family was ancient and noble, and possessed of the Castle of Loyola,

from which he derived his name. In 1521, Francis I. king of France sent a large army into Navarre. The province of Guipuzcoa was ravaged, and the invading forces laid siege to Pampeluna, the capital of Navarre. The Spanish officer of the garrison in vain attempted to resist, and after a desperate struggle, the town was carried by assault. Loyola displayed prodigies of valour, but he was severely wounded, and carried to the head-quarters of the conqueror. His wound was cured, and he ascribed the cure to the immediate agency of St. Peter. He made a vow also to renounce the world, to make a pilgrimage to Jerusalem, and to devote himself to the service of God and the Virgin.

As a Spaniard and a soldier, he was naturally addicted to knight-errantry. During his long confinement, he had read many of the lives and adventures of the Romish saints, and on his recovery he resolved to direct his military prowess to the rescue of the church from her impending dangers.

Ignatius was by his constitution an enthusiast, and still further excited by a fever, he imagined that his sick chamber was shaken by an earthquake, and that, like Paul and Silas, he was miraculously attended. The Virgin with Jesus in her arms, visibly appeared before his couch. In his frenzy, he forgot that such a vision would require us to believe, that our blessed Lord is *a perpetual infant*. Before he had completely recovered, he quitted his paternal abode for the purpose of paying his devotions to the celebrated shrine of the Virgin at Montserrat, a short distance from Barcelona, where was an establishment of Benedictine monks. To the Virgin he there offered an irrevocable vow of chastity.

He soon fell into the most dismal perplexities, occasioned by the distress and destitution which he had voluntarily brought upon himself. In vain he fasted and confessed during three successive days—some sin had been committed,

some penance neglected. He sunk into the lowest despair. Alas! that he did not find the real balm for a wounded conscience. He was looking unto Mary, when he should have been "looking unto Jesus."

It was about this time that he composed his remarkable work, "The Spiritual Exercises." The principal rules of religious conduct are taken from the lessons and lives of the ancient Fathers of the Desert. It is entirely adapted to favour the lives and manners of hermits. It passes by the duties of social and domestic life, to engage our affections in the raptures of solitary devotion. But that it is well suited to this design, it would be unjust to deny. Its permanent reputation in the Romish church is a lasting memorial of the genius of Loyola.

He now took his departure for Jerusalem, and received pope Adrian's benediction on his way. Wonders and miracles, it is said, continued to attend him. In the midst of a nocturnal tempest, he heard a voice, saying, "I will never leave thee, nor forsake thee," and Christ seemed to present himself to his view. He reached Jerusalem on the 14th of July, 1523; but his stay was short. The monks of Jerusalem objected to his interference, and he was obliged to return to Europe. During his stay at Jerusalem, his biographer, Ribadeneira, assures us that he constantly beheld Christ accompanying him wherever he went. On his return home, we are told he raised a dead man to life, who had committed suicide. Ignatius prayed only that he might be restored sufficiently long to receive absolution. The dead man came to life, and expired immediately he had pronounced him absolved.

Passing through Spain, he was apprehended by the Inquisition as a wizard, a magician, and a heretic. But he escaped, and it was dangerous to threaten him. One day he was asking alms, (for he always lived upon casual charity,) and a



bystander exclaimed, "May I be burned, if this man does not merit the flames!" That day, it is related, the man was burned by the accidental explosion of a cannon!

At Paris, he was in danger of receiving public corporal punishment for interfering with the students of the college, by interposing his devotional amidst their secular studies. He again disobeyed, and the punishment was commenced. But he so effectually wrought on the rector of the college, that he threw himself at the feet of Ignatius, and rising up, he pronounced him a saint.

This act decided Ignatius for life. He saw clearly, as he thought, that he was chosen to establish a company of apostolic men, and that his companions were to be selected from the university of Paris. Peter Faber was his first convert. The celebrated Xavier, the next. Lainez, Salmeron, Bobadilla, Rodriguez, all eminent men, followed. Ignatius now acted with prudence. He gave them more than two years for their decision, and the furtherance of their studies. On the 15th of August, 1537, the scheme was complete—the vow was taken at Montmartre, on the festival of the Assumption of the virgin. They promised to go to Jerusalem, but they added a remarkable proviso; that, in case they should be prevented, they would throw themselves at the feet of the pope.

Accordingly, they set out and reached Italy, the war between the Christians and Turks forbidding all further thoughts of Palestine. It was during this journey that Ignatius, at Vicenza, enjoined his companions to call themselves "the Company of Jesus." It was here also that Ignatius is said to have had the most remarkable of his visions. He saw the Eternal Father, who presented to him his Son. He saw Jesus Christ bearing his cross, who, after having received him from his Father, uttered these words—"I will be propitious to you at Rome."

We have thus given a rapid sketch of what may be termed the infancy and childhood of this remarkable man. That Ignatius Loyola had strong religious convictions, it would be uncharitable to deny ; but that his penitence and piety were of a truly scriptural nature we are bound to question, if we take the word of God for our guide.

Here was a hot-brained soldier suddenly exalted into a saint—his illness arrested him in his career of vice, but it did not lead him to the result of the jailor's inquiry—"What must I do to be saved?"—"Believe on the Lord Jesus Christ," replied the apostles, "and thou shalt be saved." No ! it led him to make knight-errant vows to the Virgin—to promise a pilgrimage to Jerusalem. Instead of the humility of a penitent, he is favoured with visions and miracles. Contrast this account of Loyola's conversion with that of Colonel Gardiner, as related by Doddridge, or that of Lord Rochester, by Burnet ; and you will perceive the different effects of Popery and Protestantism.

Amidst all the details of the early life of Loyola, we never hear of his meditating on the Holy Scriptures. \* He delighted in the lives of the Romish saints and martyrs. He stirred himself up to extravagance, by asking ; If St. Dominic or St. Teresa could achieve such prodigies by fasting, why cannot I emulate their examples ? All this is very different from seeking to copy the life and character of Jesus Christ, or from endeavouring to conform ourselves to his Divine precepts. It is not "the meekness of wisdom." It is not listening to the injunction, "Follow me."

Again, there is no recognition in these accounts of Loyola, of any of the leading doctrines of the gospel. How little do we hear of our own unworthiness—of the necessity of faith—of the sacrifice of Christ—of the sanctifying influence of the Holy Spirit ! Loyola had his ecstasies, his dreams, his



visions, his miracles—but he knew little of what the humblest cottager may enjoy, when he views himself as the purchased property of his Redeemer—when he feels as nothing in himself, as everything in his Saviour.

Contrast with Loyola the man who was his contemporary—the Saxon monk, who had lately burst from the prison-house of Popery, and was now enjoying the freedom and freshness of gospel liberty. This man found his joy and triumph—not in imaginary visions and miracles—but in dwelling on the justifying righteousness of Christ. He made no vows to the virgin—he was content to lay prostrate before the great Intercessor. He attempted no pilgrimage to the earthly Jerusalem, but he saw, by the eye of faith, the heavenly Jerusalem before him. The Romish biographers of Loyola are constantly telling us, that he was raised up as the special antagonist of the Saxon heretic, and we are quite content to admit this antagonism. Never were two characters more unlike than Luther and Loyola. The one was bold, daring, and uncompromising, even to a fault. When truth was at issue, Luther could keep up no appearance of courtesy with his adversaries—when he drew the sword, he threw away the scabbard. He felt that the cause of the Reformation was the cause of God, and he defied popes and cardinals, and kings and emperors, to come forth to the combat.

Not so the wary, designing, superstitious founder of the Jesuits. Though sufficiently enthusiastic by nature, he had learned by habit to control his natural violence of temper, and to assume that profound dissimulation, which belongs to the courtier and politician. He has inscribed his own character on the Society which he formed. Nay, his influence has extended far beyond the limits of his order. Jesuitism is Popery brought down from the mediæval ages, and accommodated to

modern Europe. It is the spirit of the scholastics transfused into his disciples, and suited to the existing state of society. It is Popery accoutred and mailed in her struggles with Protestantism. But why contrast him with Luther? Contrast Loyola with Pascal or Fenelon—contrast the Jesuits with the Jansenists—remember their persecutions of Quesnel,—and then you will detect their hatred of evangelical piety, whether in or out of the Romish church.

## CHAPTER II.

IGNATIUS FAVOURABLY RECEIVED BY PAUL III.—OBTAINS THE BULL FOR THE ESTABLISHMENT OF THE ORDER—ACCOUNT OF ITS MEMBERS—LOYOLA CHOSEN GENERAL—THE INFLUENCE OF JESUITISM ON THE ROMISH CHURCH—LOYOLA'S ACTIVITY AND ECONOMY—HIS RESERVE IN THE CONFESSION OF FEMALES—THE COUNCIL OF TRENT—JESUIT COLLEGES FOR GENERAL EDUCATION—THEIR PRINCIPAL EFFECTS AND DANGERS—JULIUS III.—THE JESUIT COLLEGE AT ROME—DEATH OF LOYOLA—HIS CHARACTER—GENERAL REFLECTIONS—ERASMUS—BEATIFICATION.

THE character of Paul III. has given rise to much debate amongst the Romanist historians ; but there is little doubt that Sleidan's account is correct, and that he was a man of the most profligate morals. He was, however, observant of the progress of the Reformation. Germany was already half Protestant. England was severed from his allegiance. Switzerland, Piedmont, Savoy, and all the neighbouring countries were tainted with Lutheranism. France had caught the contagion. The venom had even spread into Italy.

It was under these circumstances that Ignatius and his companions presented themselves before Paul, during Lent, 1538. The pontiff received them cordially, and appointed them to several active stations at Rome. They soon dis-

tinguished themselves from their drowsy brethren. Many scandalous sinners were reformed. Paul was struck with their achievements, and, in the course of the same year, he signified his official approbation of the Society of Jesus.

Their success at Rome was distinguished by a circumstance which strongly recommended them to the pope, as the best antagonists of Luther. A preacher had lately distinguished himself in that city, by denouncing the vices of the clergy, and by illustrating his discourses with passages from the Scriptures and the early fathers. He was said to have been a Piedmontese monk of the Augustinian order, and was naturally suspected as a secret favourer of the Lutheran heresy. To ward off this suspicion from himself, he endeavoured to throw it upon Loyola and his adherents. Loyola then demanded a public meeting, in order to clear himself from these slanders. With some difficulty he completely obtained his purpose. Loyola and his colleagues saw the ruin of their adversaries, two of whom were burned as heretics by the hands of the inquisitors. Ribadeneira states positively, that this Augustinian, before he suffered, openly and publicly avowed himself a Lutheran.

Though Paul had already declared his sanction to the scheme of Loyola, it wanted the official authority of a bull for its establishment, which was not granted till the novitiate of two years was accomplished. Accordingly, on the 27th of September, 1540, Jesuitism was formally engrafted upon the church of Rome. The number of the professed was at first limited to sixty, but this restriction was taken off, two years after, by another bull—the scheme having proved eminently successful. Upwards of forty bulls followed, in which they were granted exemption from all jurisdictions, ecclesiastical as well as civil, and from all tithes and imposts on them and their property. The members of the society

were divided into four classes. 1. *The professed*, or those who take the four vows, namely, that of perfect obedience, of voluntary poverty, of perpetual chastity, and of absolute submission to the pope, in respect of missions. 2. *The coadjutors*: These are either spiritual or temporal, that is, ecclesiastics or lay brethren. They aid in carrying forward the designs of the society, but are bound only by the three simple vows of obedience, poverty, and chastity. 3. *The scholars*, whose position is to be determined by their individual qualifications. They are bound by the three former vows, but are allowed to take the last, with consent of their superiors. They may become either spiritual coadjutors, or simple priests of the society. 4. *The novices*: These are admitted indiscriminately, and are considered only as candidates upon trial. A probation of two years precedes the vows of the temporal coadjutors, and of the scholars who are to become spiritual coadjutors. Another probation of a year precedes the vows of the professed.\*

By perfect obedience, is understood an unlimited submission to the will of the superior, whose will is to be considered as the will of God. No doubts whatever are permitted. The force of Jesuitism consists in this arbitrary and unlimited domination.

By the vow of voluntary poverty, the Jesuit declares himself incapable of being possessed of private property. He gives up his own, and receives everything from his order.

By that of perpetual chastity, he binds himself to perpetual celibacy. He is incapable of marriage.

By the fourth vow, of submission, the Jesuit is bound to hold himself at the entire disposal of the Romish pontiff, so far as relates to the place of his abode. He is to proceed on any mission to which he is ordered.

\* See the account given by Ribadeneira, in his life of Loyola, book iii.

The constitution of the society is monarchical. It owns one General, as the supreme head of the order. The general is subject to the pope, so far as the missions are concerned ; but he has an independent authority over all the members of the society. He is elected for life, and has several assistants, corresponding to the several provinces of the order, to aid him in his office. The local superiors are expected to keep up constant correspondence with their provincials. There are quarterly accounts to be regularly given of the houses and colleges, and a catalogue of the members, shortly noticing their qualifications and characters.\*

Such are a few of the features of the scheme which was submitted by Loyola to the consideration of the Roman pontiff. Paul, who had ocular evidence of its success in his own capital, could not doubt that it would be accompanied with equal success in every part of Christendom, and that it would extend the Romish church throughout the habitable world. In spite of all the opposition of several of the cardinals, who viewed with jealousy the rising power,† Paul gave his full and unconditional assent to the establishment of the society.

The first step to be taken was the election of the general ; and after some intriguing and coqueting, Loyola was unanimously elected. It could not have been otherwise. His companions had already elected him virtually at Montmartre. "The Spiritual Exercises" had given him a right to supreme command.

The installation of the general was carried forward in a

\* "The Moral Theology" of Liguori is considered a text-book in most of their colleges. It is a work which undermines the principles of all sound morality. Father Liguori died, 1787, at the age of ninety. He is a saint in the Romish calendar, and the founder of "The order of the most holy Redeemer." The Liguorists, or Redemptionists, are very much like the Jesuits, and supply their place in many countries where the Jesuits are suppressed.

† See Part II. chap. I.

course of services held in the seven principal churches of Rome, and with extraordinary solemnity in the church of St. Paul without the city, April 23rd, 1541. On this occasion the vows of perpetual poverty, chastity, and obedience, were renewed before the altar of the Virgin, when Loyola administered the communion to his brethren, they having vowed absolute obedience to him, and he the same to the pope.

Loyola was not a man to be satisfied with parade and ceremony. No sooner had he obtained the papal sanction for the establishment of the society, than he drew up the celebrated "Constitutions" for its perpetual regulation. These constitutions were long kept private in the archives of the order, but were produced as evidence on a public trial at Paris.

Considered as a scheme for subjugating all sense of individuality to promote one common end, this digest may be pronounced perfect. It continually inculcates the idea, that the will of the superior is the will of God, and that to doubt his authority is equivalent to blasphemy. By combining the greatest obedience with the greatest zeal and activity, it has solved a difficulty which might have been deemed insuperable. The Jesuit is at once a perfect automaton, and the most adroit of agents.

It is the opinion of Mr. Taylor, that the order of the Jesuits has lost much of its power, because it can no longer ostensibly appear to direct the courts and councils of statesmen and princes. He attributes this diminution of its sway to the greater influence of the popular element, and to the comparative insignificance of individual energy. But, admitting the truth of the observation, it will not essentially detract from its remaining influence. As a distinct order, the society of Jesuits has doubtless a less striking appearance than when it made monarchs tremble for their lives—when poison, assas-



sination, or gunpowder, were the instruments of its success. But it has lost these external terrors, only to employ a more subtle and diffusive agency. Its professed members may not be so numerous as they were a century ago, but its real and virtual and *affiliated* members are far more than in any former period.

The truth is, that the student designed for the Romish priesthood need not now necessarily acquire the elements of Jesuitism, by going to a college of professed Jesuits. He may learn all that Loyola could teach and inculcate, at almost every Romish institute. "The Constitutions" and "the Monitions" are no longer secret—they may be bought at any book-stall. It is no longer necessary to correspond in cipher—the cipher would be instantly detected and explained. But the secret of moulding the heart and will by the power of a superior, and by implicit submission to Rome, is now just as well understood as it was in the days of Paul III.; whilst the mode of effecting it, if not exactly the same, is equally efficacious in its result.

Still, it may be useful to revert to the life and actions of Loyola, and to contemplate Jesuitism in its original type. Loyola commenced his administration as general of the Company of Jesus, by establishing the most exact order in its House. He was an admirable economist. The general might at times, be seen busy and reeking in the scullion's place. As a preacher, he laboured incessantly, and when he commenced a sermon, breathless silence reigned throughout the church. Men from every class of society, and not exclusive of dignified ecclesiastics, were numbered amongst these conquests of *preaching in earnest*.\*

Houses of the order, within a few years, had been founded in almost every part of Europe—nay, even in India, provincials

\* Taylor, chap. vii.



were appointed to keep up a constant correspondence with Rome. Loyola effected many beneficial reforms in the capital. Penitentiaries were erected for fallen and dissolute females. Confessions were no longer deferred till the moment of extreme unction. He prohibited any of his followers from accepting splendid stations at the courts of foreign princes—nay he prohibited Le Jay from accepting the bishopric of Trieste. Such conduct demands our admiration, even though it might have arisen from the fears of injuring the order.

In 1542, Paul III. published the bull for the establishment of the Inquisition. "The Jesuits," says Ranke, "account it as a glory of their order, that their founder, Loyola, supported this proposition by an express memorial." No allusion is made to this important fact in his life by Ribadeneira.

Loyola's reputation as a confessor exposed him to many dangerous visits, but his discretion enabled him to surmount every difficulty. He at length declared that he would no longer be subject to these perpetual intrusions, and wrote the following letter to a lady of distinction, who had been importunate in her claims on his spiritual attendance :—

" Respected Dame Isabella Rozello,

" My Mother and my Sister in Jesus Christ.

" In truth I could wish, for the greater glory of God, to satisfy your good desires, and procure your spiritual progress, by keeping you under my obedience, as you have been for some time past; but the continual ailments to which I am subject, and all my occupations which concern the service of our Lord, or his vicar on earth, permit me to do so no longer. Moreover, being persuaded, according to the light of my conscience, that this little society ought not to take upon itself, in particular, the direction of any woman, who may be

engaged to us by vows of obedience, as I have fully declared to our holy father the pope; it has seemed to me, for the greater glory of God, that I ought no longer to look upon you as my spiritual daughter, but only as my good mother, as you have been for many years, to the greater glory of God. Consequently, for the greater service and the greater honour of the Everlasting Goodness, I give you, as much as I can, into the hands of the sovereign pontiff, in order that, taking his judgment and will as a rule, you may find that rest and consolation, for the greater glory of the Divine Majesty.

“At Rome, the First of October, 1549.”

Had such prudence and discretion always attended the ministrations of the Jesuits, what accusations had been spared against them, and how much fewer the crimes of the confessional!

But the Council of Trent was at hand, and Paul demanded that Loyola should select two of the Society to attend its meetings. He fixed on Lainez and Salmeron, both young in years, but eminently skilled in the controversies of the age. They fulfilled his utmost expectations. Not only were they distinguished at the board, but they devoted their leisure to the visiting of hospitals and infirmaries—to instructing the poor and ignorant, whilst, according to the rules, they subsisted on voluntary alms.

Loyola enjoined them to adhere stedfastly to the declared opinion of the church—to admit of no innovations. In other words, he was resolved to oppose Luther and the Protestants. His Catholicism did not extend beyond the pale of the Romish church.

In 1550, pope Julius III. succeeded to Paul, and, soon after his succession, he issued a long bull, confirming the society in all its privileges. This man was such an infamous

character (as may be seen from Maclaine's note in Mosheim) that it could confer no honour to obtain his sanction. Loyola was now advancing in years, and his constant and severe labours had rendered him prematurely aged. He felt his approaching infirmities, and addressed a letter to his brethren, requesting to be allowed to resign the office of general. But his associates were too well acquainted with his merits, to allow him to retire, and, although labouring under a severe illness, he agreed to their unanimous request.

In 1551, he established a large college at Rome for the purpose of general education. This college has produced several of the most eminent cardinals and divines of the Romish church, and has been supported and encouraged by many of the popes. It was the stock from which most of the other Romish colleges have arisen in different parts of Europe. The Jesuit colleges in Spain, Portugal, France, Holland, and Germany, may all be traced to this Jesuit college at Rome. It was the last great work of Ignatius.

No longer able to discharge his official duties, henceforth he confined his attention to the care of the sick. Nadal, a Spanish Jesuit, was chosen as his assistant, and he retired to a small house of the order, at a short distance from the city. When he felt his end approaching, he earnestly sought for the papal benediction—"Go," said he, "to the pope, go and seek his blessing and indulgence for my sins, so that my soul may be the better sustained in passing through the terrors of this moment." Soon afterwards, joining his hands, raising his eyes towards heaven, and feebly pronouncing the one word "Jesus," he expired on the last day of July, 1556, in the sixty-fifth year of his age.\*

Thus died Ignatius of Loyola. His earnest solicitude for

\* Ribadeneira and Taylor.

the papal blessing (the blessing of Julius III.) evinces that he died in all the bigotry of the Romish creed. He was animated by a deeply misguided zeal. His life, however, for thirty-five years after his alleged conversion, it may reasonably be inferred was free from gross immoralities. His internal character, and the motives by which he was actuated, we must leave to the universal Judge.

But we feel no restraint in pronouncing the common verdict of Christendom, respecting the order which he established; nor can we absolve him from the criminality of having devised a system more worthy of Machiavel than of one who distinguished his society by the name of "Jesus." Whilst we readily admit that Loyola never carried out the evils of that system, during his own generalship, he remains deeply responsible for those "constitutions," containing the elements of that "mystery of iniquity," which has heretofore filled the world with blood and violence, with poisonings, conspiracies, and insurrections—and which still continues to render its disciples crafty and designing adepts in the wisdom of the serpent, whilst strangers to the harmlessness of the dove.

It is the one pervading evil of these "constitutions," that they seek to derive light from darkness, strength from weakness, virtue from vice, and Christian perfection from craft and cunning. Jesuitism is the study of human nature in the abstract, apart from the purifying doctrines of the gospel. It is the subjection—nay the murder of conscience, to effect the sole object of the order. It is giving the value of the soul, to obtain the dominion of the world. It is doing the work of the devil, under the appearance of an angel of light. The study of human nature is mischievous or beneficial, according to the mode in which it is pursued, and the purposes to which it is applied. It is noble and elevating, when we follow it to correct its errors, amend its failings, and supply its

wants and defects. It is depraved and depraving, when, in the spirit of the Jesuit, we endeavour to triumph over its weakness, and abuse its infirmities for some selfish object.

The system of Loyola is now identified with the system of Rome. What Luther was to the Reformation, Loyola was to the Romish church. He has taught them to bring all their forces to one common focus. His genius is the animating soul of modern Popery. Loyola had studied the characters of Romish saints and martyrs; he emulated the examples of Dominic or Teresa; he was the knight-errant of the Virgin Mary. Jesus Christ was not the first, the last, the midst of his devotions. His piety was servile and artificial, formal and ceremonious. It wanted the light and liberty which are to be derived only from "the Author and Finisher of our faith."—"If the Son shall make you free, ye shall be free indeed."

Loyola was a genius, but not a man of taste. He had not a spark of pleasantry. He had no relish for the writings of Erasmus. He confesses that whenever he read his "Christian Warrior," he found his own courage on the wane. No doubt he scented from afar the tendency of his writings. Though Erasmus had not the honesty to become a Protestant, he could not conceal his contempt of Popery. It peeps through all his works, particularly from his delightful "Colloquies."

In 1669, the Jesuits prevailed on Paul V. to *beatify* Ignatius. This is a ceremony derived from pagan Rome. Its citizens used to beatify their favourite emperors. Henceforth mass might be said on every 31st of July, in all the churches of the order, in honour of their founder's decease. It is difficult to imagine a nearer approach to heathen idolatry. Beatification is a solemn acknowledgment by the pope, that

the person beatified is in heaven, and therefore may be revered as blessed !

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NOTE.—The reader is referred to the *Second Part*, chapter I. and II., for the distinction of Jesuitism, as originally delivered by Loyola, and subsequently modified by Lainez. It was the injunction of Loyola “to admit of no innovations,”—but the innovations of the Jesuits on the doctrine and discipline of the Church of Rome have terminated in the total revolution of Popery.

### CHAPTER III,

XAVIER'S EARLY LIFE—GOES TO PARIS—IS CONVERTED BY LOYOLA  
—ORDAINED—WONDERFUL EFFECTS OF HIS PREACHING—GOES  
TO INDIA—GOA—JAPAN—CHINA—DIES IN SANCIAN—HIS CHA-  
RACTER—ANECDOTES—ACCOUNT OF THE INDIAN MISSIONS AFTER  
HIS DEATH—MALABAR—ETHIOPIA—THE COPTS—CHARACTER OF  
THE JESUITS BY ROMANISTS—THEIR BEHAVIOUR IN SOUTH  
AMERICA—PARAGUAY—MERCHANTS, NOT MISSIONARIES—CON-  
DUCT AT CANADA—REFLECTIONS—CONCLUSION—NO JESUIT  
FITTED FOR A MISSIONARY TO INDIA.

FRANCIS XAVIER, like Ignatius Loyola, was a Spaniard, and like him of noble lineage. He took his name from the castle of Xavier, in Navarre. He was born on the 7th of April, 1506. Weak in body, but of a fine intellectual constitution, he was educated by his parents in the fear of God, and made surprising progress in his lessons. Having gained a competent knowledge of Latin, he was sent in his eighteenth year to the university of Paris, to study what was then called philosophy. He soon mastered the difficulties of the scholastic logic, and became so eminent as to deliver public lectures on Aristotle, from which he acquired still greater reputation.

It was about this time that Loyola came into France to finish his studies. He soon became acquainted with Xavier. Loyola had already renounced the world, and begun to med-



itate the model of a religious and learned society. He judged that Xavier would be of great assistance to him in his design ; but as Xavier was haughty and ambitious, he treated Ignatius with disdain, and ridiculed the idea of setting up any new religious fraternity. There was another fellow-student, Peter Faber or Le Fevre, who lived in the same lodgings. He was of a far more tractable disposition, and being less worldly-minded, soon resigned himself to the influence of Loyola. The change of his deportment strangely affected Xavier, and what Loyola could not affect by argument, Le Fevre accomplished by example.

The magic of Loyola consisted in the mighty influence which he could obtain over the minds of others. He knew that Xavier was of an ambitious and aspiring character, and he sought to convert that ambition into a spiritual and religious channel. He contrasted the design of glorifying God with all the vain objects of sublunary ambition, and convinced him, that the humility of a Christian is really more noble than all the grandeur and pomp of the world. He won the heart of Xavier, and henceforth that heart was devoted to what he esteemed the service of the gospel.

Xavier had warmly entered into Loyola's proposal of visiting the Holy Land, and of beholding those scenes which remind us of the life and death of our blessed Saviour. He thought he should be more willing to die for Christ, if he could behold Gethsemane or Calvary. But the war between the Turks and Austrians prevented the execution of this design. They could proceed no further than Venice.

Whilst in that city, he received his ordination as a priest, and according to the usages of Popery, sought to sanctify himself by long fastings, and undergoing many bodily hardships. He passed forty days in a miserable cottage, forsaken of its inhabitants, exposed to the violence of winds and storms,



sustaining himself on a morsel of bread—proposing this cabin as a representation of Bethlehem, and conceiving that he resembled the infant Jesus, whom he viewed as his pattern.

He then went into the neighbouring towns and villages, where his deportment and character gave much effect to his exhortations. When he first exercised the office of a priest, the tears flowed from him in such abundance, that his audiences could not refrain from the same emotion.

His abstinence and exertions brought on him a violent illness. He even wasted to a skeleton. Though his voice was weak, his presence produced astonishing effects. His audience attended to him as a man of God, and many after his preaching threw themselves at his feet.

Such is the account of his popish biographer Bohours, and after making every deduction for such exaggeration in the writer, and still more for the errors and mistakes of Xavier's popish discipline, it must be conceded, that he appears to have been in earnest in his public ministry, and free from any taint of hypocrisy in his private life.

Xavier accompanied Loyola and his associates to Rome, where he continued to preach with great energy. He also visited the public hospitals. Death, the last judgment, and the pains of hell, were the common subjects of his sermons. He "proposed," says his biographer, "these terrible truths in so plain a manner, and yet so movingly, that the crowds who came to hear him departed in profound silence, and thought less of praising the preacher than of their own conversation."

When Paul III., in 1540, had granted the bull for the establishment of the Jesuits as a missionary society, Loyola immediately pitched on Xavier, as the fittest of all his brethren, to become the apostle of the Indies. This appointment evinced

his usual sagacity. Xavier had every qualification for carrying out the designs of the church of Rome.

John III. of Portugal was desirous of imparting a knowledge of Christianity to his settlements in the East Indies. He sent accordingly to Rome, where Loyola and his companions had just succeeded in gaining the Pope's sanction for the Jesuit order. At first, Ignatius thought of sending Bobadilla on this important mission, but he quickly turned to Xavier, and said, "This privilege is reserved for you—proceed, Francis, to your proper destination." Xavier replied, "I am ready." On the morrow he left Rome for Lisbon, with the Portuguese ambassador. He had but just time to patch up his cassock, and bid farewell to his friends.

Let us not be unjust to the missionary adventurer. At that period, India was little known. The Portuguese had a few settlements on the coast of Malabar, but the interior was as yet unexplored. China was a vast wilderness, called Cathay, untrodden by European travellers. South America was known chiefly by the treasures of Peru, and the barbarous conquests of Cortez and Pizarro. It was no ordinary man who would then "fly from pole to pole," to Christianize the globe. But, while we thus do justice to Xavier, we shall soon discover, that the evils of Jesuitism are inseparable from its disciples, and that a Jesuit is the last man who should be selected for a Christian missionary among the heathen.

The voyage was long and tedious. He embarked, April 7th, 1541, and did not arrive at Goa till May 6th, 1542. The miraculous celerity of his conversions immediately commenced. Scarce had he saluted the bishop, and long before he could speak the language of the natives, his biographer informs us that, the Indians came around him in crowds, smiting their breasts, and lamenting their sins. In a letter

which Xavier addressed to a friend in Europe, he laments that he cannot be in ten places at once, so many are his baptisms. "The whole city changed its manners," says Bohours, "and they seemed quite another sort of people."

Now, as no such miraculous effects have been witnessed by any other missionaries among the heathen, since the days of the apostles, it may be fairly questioned, whether such reports are deserving of belief. But the difficulty will be at once removed by the consideration, that the church of Rome considers baptism, as in itself the proof of conversion to Christianity; consequently, every baptized Indian became instantly added to the church. The number of conversions was to be estimated by the number of baptisms.

From Goa, Xavier proceeded to the coast of Malabar, which was then termed the Fishery. He soon fell in with a village of idolaters. On this occasion he seems to have behaved with more discretion. After getting acquainted with their language, he translated the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. He mingled short prayers with his instructions, and, before quitting the villages, he appointed catechists to continue his instructions. So much was he respected, that even the Brahmins came to attend his ministry—though it is added, some sought to assassinate him.

The same wonderful effects still attended him. He writes home, "that in one month were baptized several thousand idolaters, and that frequently, in one day, a well-peopled village was individually baptized." Surely there was here more haste than good speed. We must again recur to the doctrines of Popery for a solution of the difficulty.

Japan was the next scene of his missionary labours. It was distant thirteen hundred leagues, and many were the perils of the voyage. But in spite of all the representations

of his friends, he resolved on the attempt, and embarked at Goa for Japan, in April, 1549. The Chinese were then at war with the Portuguese, which rendered the voyage still more hazardous. But he arrived safely at the place of his destination, in the ensuing August.

The inhabitants of Japan were idolaters, except a few of the upper orders, who were professed atheists. Amongst their superstitions they had a god called Xaca—who was supposed to be born of a virgin—who retired into the deserts of Siam, and underwent severe sufferings, to expiate the sins of mankind. He afterwards assembled his disciples, and sent them forth to preach his doctrines. These opinions, it is probable, were corruptions of the doctrines of Christianity preached, it is supposed by St. Thomas, in India. Xavier, with the strong recollections of “The Constitutions,” immediately endeavoured to combine these traditions with the facts and principles of Christianity. It was easy to show that Xaca was no other than Jesus Christ, and that his mother was indeed the virgin Mary. The heathens readily admitted the compromise, and came in multitudes to be baptized. In September, 1551, he proceeded to the kingdom of Bungo, in Ximo, one of the islands of Japan; and having been favourably received by the king, the people came thronging from all quarters to hear him preach. Multitudes at once renounced their idols and were baptized. In vain did the Bonzes, their priests and philosophers, dispute against him. He confuted all their arguments. “It was now two years and four months,” says his biographer, “since Xavier came to Japan, in which time it pleased God, by his means, to deliver from the tyranny of the devil some thousands of idolaters.” Having finished the work, the time was come for him to depart thence. He embarked and left Japan for Goa, 20th November, 1551.

He was now resolved to attempt the greatest of all labours—the conversion of China. It was urged by some who knew his design, that it was next to impossible; that no strangers, on pain of death, or of perpetual imprisonment, could set a foot in that empire. With only two companions, he left Goa, April 14th, 1552. Arriving at Malacca, all his hopes were defeated: the vessel was seized and dismantled. It was his friend and companion, Pereyra, who thus lost his ship by attempting to carry Xavier to China. It would be unjust to his memory, to withhold the following letter, which he addressed to Pereyra on his loss: “Since the greatness of my sins has been the reason, why Almighty God would not make use of us two for the enterprize of China, it is on myself that I ought in conscience to lay the fault. They are my offences which have ruined your fortunes, and have caused you to lose all your expences for the country of China. Yet God is my witness that I love him, and that I love you also. I will confess that, if my intentions had not been right, I should have been still more afflicted. The favour which I ask of God is, that you would not come to visit me, lest the condition to which you are reduced should still further augment my sorrow, and that your sorrow should be augmented by witnessing mine. In the mean time, I trust this loss may be of advantage to you. As for the governor, he has defeated our voyage. I shall have no further communications with him. May God forgive him! I pity and lament his condition. He will ere long be punished far more severely than he thinks.” He never complained of the governor to the court of Portugal. Notwithstanding this disappointment, Xavier still determined, if possible, to reach the coast of China. For this purpose, he went on board a ship at Santa Cruz, which the governor of Malacca was sending to Sancia, a small island not far from Canton. He

agreed with a Chinese merchant, for a fixed sum, to convey him to that port. The merchant promised to conceal Xavier on his arrival, for the first four days, in his house. But he exacted a promise that no torments, however cruel, should bring him to disclose the name of him who brought him thither. Xavier agreed, and made the most solemn promise; but the merchant, no doubt aware of his extreme danger, failed to fulfil his engagement. He suddenly quitted the island on pretence of a short voyage, and Xavier heard of him no more.

The shock was too much for his tender constitution. He could not obtain the object of his hopes and his prayers—he languished, sickened, and died in the forty-sixth year of his age. His last words were, “In thee, O Lord, have I trusted, I shall never be confounded.”

This was, indeed, an extraordinary man. Christian charity would willingly believe that the distinguished qualities which he manifested were the result—not of nature, but of grace—and that, amidst much obscurity of doctrine, he rested for salvation on the merits of the Saviour. He had the genius of a Christian hero, but he was a Jesuit. He approved of the Inquisition at Goa. The spirit of Loyola, combined with the doctrines of the Romish church, availed to defeat and ruin all his missionary operations.

We have here the exhibition of the *opus operatum*, the relying on forms and ceremonies, in all its extent. If zeal, if talent, if untiring energy could have converted a Romish Jesuit into a Christian missionary, then the labours of Schwartz, Elliott, Brainerd, Buchanan, Martyn, would all have dwindled into comparative insignificance, with those of Xavier. Short as was his career, he went over more ground, he baptized greater numbers than all these Protestant missionaries, in the aggregate; yet we venture to affirm, that the humblest Moravian in Labrador has probably done more



real service to the church of Christ, than the boasted apostle of the Indies. Why is it that we arrive at this conclusion? Not because Xavier was actuated by selfish or ambitious motives. No! but because of the fault of the system on which he acted; because he built on a wrong foundation. We may admire the character of Xavier in spite of his errors; but we cannot admire the church and the order, which counteracted all his virtues. We are now speaking of one who in comparison with his successors, may be termed a noble Jesuit—one who preserved the simplicity and integrity of his character amidst the corruptions of his church. But if we turn to his fraternity, in other parts of the missionary system of Rome, we shall soon discover a lamentable contrast.

The brief age of Jesuit chivalry was drawing to a close. When the days of Luther and Melancthon, of Xavier and Loyola, were numbered, then a new generation arose, which had been drilled with the discipline of the “constitutions”—which resembled not “the fowl of the air, which may fly above in the open firmament of heaven,” but “the creeping thing that creepeth upon the earth, after his kind.”

There is an interesting notice of Xavier in a letter of Sir Thomas Roe, ambassador to the Great Mogul, to the archbishop of Canterbury, dated the 30th October, 1616: which runs thus: “Ezbar Sha, a prince, by nature just and good, inquisitive after novelties, curious of new opinions, and excelling in many virtues, especially in piety and reverence towards his parents, called in three Jesuits from Goa, the chief of whom was Xaverius, a Navarrais. After their arrival, he heard them discourse with much satisfaction, and dispute of religion, and caused F. Xaverius to write a book in defence of his religion against the Moors and Gentiles, which, when finished, he read every night, and had some part discussed.” In the same letter, we are also informed, how vain and un-

satisfactory were the pretended conversions of the Jesuits. The king had sent two of his sons to be educated by father Corfi, "who brought them up in the knowledge of God and his Son, our blessed Saviour," and had them solemnly baptized in the church of Agra, with great pomp, being carried on elephants, &c. When these children were settled, as was thought, in the Christian religion, the king sent to demand that the Jesuits should provide them with Portuguese wives. On their declining this demand, the youths gave up their crosses, and became Moors. "So much," says Sir Thomas, "for the conversion of these infidels!" This anecdote will illustrate the nature of Xavier's success. In too many cases, converts only exchanged one form of heathenism for another, externally fairer, but equally remote from the gospel.

In Hamilton's account of the East Indies, A.D. 1688—1723, we have the following curious anecdote respecting Xavier's monument: "It is erected in the fine church at Goa, dedicated to St. Paul. About fifty years after his death, as a Portuguese ship was going to China, it called at the island of St. Juan. Some gentlemen and priests went ashore, and accidentally found the saint's body uncorrupted. It was deposited at Goa, where it still looks sound, but has lost an arm. This loss arose from the pope's demanding evidence of the identity of the body, before he made a saint of Xavier. Accordingly, the arm was cut off, and sent to Rome to stand its trial. When the pope had viewed it, he called for pen, ink, and paper. Whilst looking at it amidst the cardinals, the saint's hand took hold of the pen, dipped it in the ink, and fairly wrote 'Xavier.' This miracle is still boasted of at Goa. The worshippers pay for the oil and candle always burning before the shrine. To doubt it, might have exposed you to the terrors of the Inquisition." \*

\* Pinkerton, *Travels and Voyages*, vol. viii. p. 354.



After the death of Xavier, several Romish missionaries penetrated into China. They were principally of the Dominican fraternity. Matthew Ricci, an Italian, by his skill in mathematics, rendered himself so acceptable to the mandarins, and even to the emperor, that he obtained the liberty of explaining to the people the doctrines of the Romish church. The Jesuits flattered the Chinese, by affirming that they were equal to the Jews, as the favoured people, and that they had worshipped the true God during 2,000 years, and sacrificed to him in the most ancient temple of the universe. For publishing this unscriptural opinion, the Jesuit Le Compte was subsequently censured by the University of Paris.\*

In 1546, the Jesuits formed their college at Cranganor, some distance from Malabar. When they attempted in vain to seduce the Christians of St. Thomas from their ancient faith, they seized Mar Joseph, their bishop, and sent him prisoner to Lisbon. But such was the sanctity of his appear-

\* "At a great solemnity, when they chose doctors of law, etc., Padre Tong-lang, prior of the Jesuits, assisted at the sacrifice to Confucius, and dipped his finger in the hog's blood which lay on the altar."—See the account of the Protestant Mission, published by the Society for Promoting Christian Knowledge, 1718, part iii. p. 54. Similar concessions to heathen prejudices appear to have been made in India. In 1700, the Jesuits at Pondicherry celebrated the festival of the Assumption of the Virgin. Drums, hautboys, and trumpets, and other musical instruments, were borrowed from the neighbouring pagoda; the performers were the same as those who played before the Hindoo deities. An immense car, surmounted by a female figure, preceded by dancers half naked, painted with sandal wood and vermilion, led the way. The car was the gift of a heathen prince, and the Hindoos mingled with the Jesuits, blending the worship of the Virgin with that of Brahma, Siva, Vishnu, and their other idols. Dubois, a more recent missionary, states, that "the custom is still in full vigour." He expressly charges the Jesuits with having blended the heathen and Christian forms of worship, so that it could not be edifying even to any pious or sincere Roman Catholic.

ance, that the queen-regent, Donna Catherina, sent him back to Goa, on his promise of endeavouring to reduce his diocese to Romish obedience. Not satisfied with his conduct, pope Pius V. issued a brief, 15th January, 1567, directing the archbishop of Goa to apprehend Mar Joseph, and to send him to Rome, where he died. This tyrannical act, of seizing an independent Christian bishop, will strongly illustrate some similar acts of popish aggression, which we have lived to behold.

The succeeding history of the church of Malabar is little else than a series of attempts, on the part of the Jesuits, to reduce those ancient Christians to the yoke of the Romish pontiff. Now by stratagems, and now by violence, they assailed the disciples of St. Thomas. At length, January 20th, 1599, the synod of Diamper, in the sierra or mountains of Malabar, was held under the metropolitan of Goa. By that synod all their opinions, differing from the church of Rome, were condemned, and these ancient Christians were compelled to yield a nominal subjection to the papacy—we say a nominal subjection, because a considerable portion was found by Dr. Buchanan still protesting against Romish errors, and thus they remain to the present day.

From Malabar, we proceed to trace the doings of the Jesuits in the ancient church of Ethiopia. On 17th February, 1544, pope Julius, at the earnest request of Loyola, issued a bull for the appointment of Andrew, elect of Hieropolis, and Melchior, elect of Nice, as coadjutors to Bermudes, the patriarch, living in Ethiopia. About the same time, father Rodriguez, the Jesuit, was dispatched from Goa to contrive to send off Bermudes to Europe. Of this negotiation, Rodriguez has left an authentic narrative. He found the king of Ethiopia utterly averse to his errand. “He said openly,

that he stood in no need of the friars the king of Portugal was so forward to send him, being resolved never to submit himself to the Romish church." "I was informed," he adds, "that several of the grandees had been heard to say, they would sooner put themselves under Mahommedans than turn Papists."

As the Jesuits have given only a portion of the original narrative, we must collect the fate of Bermudes from other sources. Rodriguez carried the old patriarch with him to Goa, and in 1558 they arrived at Lisbon, where the latter lived in captivity for several years.

Not satisfied with this attempt on Ethiopia, Pius IV., in 1561, despatched two Jesuits, with large sums of money, to treat with Gabriel, patriarch of Alexandria, for submitting himself and his church, to the Roman see. Gabriel took the money, but was in no haste to fulfil the treaty. In vain did the Jesuits argue and threaten. "The illustrious emperor of Ethiopia" (for such was the title given him by the pope) remained unconvinced and obstinate—nay, he wrote a book against the coadjutors, who, in return, thundered out an excommunication, dated, Decome, in Ethiopia, February 2nd, 1559. But this was of no avail, without military force. The Portuguese sent troops, and ravaged the country.

The Egyptians, or Copts, were the next object of the ambitious zeal of Popery. In 1562, Christopher Roderick a Jesuit of note, was sent by Pope Pius IV, to promote his designs. He endeavoured in vain by bribes, to shake their allegiance to the patriarch of Alexandria. Clement VIII. pursued the same attempts, and the patriarch of Alexandria appeared in person at Rome. But this exhibition was considered, even by the more candid and sensible Romanists, as a mere stratagem of the Jesuits to delude the pontiff. Cer-

tain it is, the Copts have not embraced the tenets of the Romish church, either in doctrine or discipline.

But the fact which brings home to the Jesuits the many severe accusations which have been brought against their doings in India and the East, is the known aversion and horror with which they were viewed even by the Romish missionaries who were not of their order. Urban Cerri,\* secretary to the congregation of the Propaganda, thus exposes to Innocent XI., A.D. 1680, their secret machinations : “The Congregation is well aware of what serious opposition the missionaries have experienced from the Jesuits on their arrival in India. They could not endure to submit to the vicars apostolic. They have lost much of their former reputation. The people have learned to contrast the sanctity and antiquity of our bishops, with the dishonesty of the Jesuits ; hence they denounce them as *intruders and heretics*. They deny the validity of the sacraments which they administer ; nay, they affirm that it would be better to go without the sacraments, than to take them from their hands. Such was the pretext for the opposition and persecutions carried on by the Jesuits against our priests and bishops. They caused some to be carried to the inquisition at Goa, and made use of the heathen rulers for banishing others.”

But it is in the New World that the Jesuits have shown all the resources of their order, whether for good or evil, in the tyranny and subjugation of the human mind. The conquerors of South America acted, as if their entire object was to plunder, enslave, and exterminate the natives. The blood of Montezuma was crying aloud for vengeance, or rather for some moral and religious compensation to his unfortunate dominions. The church of Rome, it must be granted, did at-

\* See Tuba, vol. i. p. 67. *Morale Pratique*, tom. iii. c. 23, § 17.

tempt, by the early divison of Peru into ecclesiastical districts, to make some answer to this call. In the voyage of Ulloa to South America, the reader will find ample details of their numerous dioceses.

The Jesuits early appeared on this vast scene of missionary labour, and if they did not avail to spread the pure and uncorrupt doctrines of Christianity, they did much to civilize the manners of the Indians, and to instruct them in the arts of Europe. They succeeded, to a wonderful degree, in the government of Paraguay ; and if any part of the world could be selected as the scene of their triumph, it would be found in the history of this province.

But whilst we here can give them much praise as traders and merchants, we find little for which to commend them in the more fitting character of the Christian missionary. They transmitted great wealth to the treasuries of Spain and Portugal, but there is little evidence that they converted souls to the kingdom of Christ. Busied in politics, or engaged in exploring mines and minerals, they had almost forgotten that their proper vocation was the work of the Christian ministry. The discovery of what was called the Jesuit's bark, was valuable in its reference to bodily health ; but it could not compensate for their ignorance and neglect of the balm of Gilead, and the atoning righteousness of the Saviour of the world. After all the eulogies which have been heaped on them by the abbé Raynal, it is evident they sacrificed the character of the missionary for that of the merchant.\*

In North America, the Jesuit missionaries displayed their genuine principles. In the accounts of our early settlements in Canada they are frequently mentioned as stirring up the Indians, and exciting them to scenes of murder and plunder. They also used their utmost arts and intrigues to oppose the

\* Tuba, vol. i. p. 176.

labours of the English missionaries sent over in 1704, to attempt the conversion of the Mohawks, and entirely defeated the enterprise. Their splendid establishments at Quebec enabled them to exercise much political influence. They devoted themselves far more to secular, than to religious pursuits.

Such is a brief retrospect of the early missions of the Jesuits in foreign parts. We have collected them chiefly from the representations of Romish authors, lest we might be supposed to have been led astray by the natural prejudices of Protestants; and on a calm and impartial consideration, we are compelled to come to the following conclusions. First; that a Jesuit is altogether unfit for a missionary amongst the heathen, from the cunning and artifice which form the discriminating features of his order. The character of the Christian missionary should be simple and artless. Worldly deceit and fraud are altogether destructive of his aim.

Secondly; A missionary should seldom, if ever, interfere with political affairs. He should be unwilling to mix himself in the contest of parties. He comes to declare the message of Jesus Christ, and should avoid all unnecessary meddling with affairs of state.

Thirdly: The missionary should also seldom, if ever, engage in the pursuit of trade and commerce. It takes him away from his ministerial duties; it tends to render him secular and worldly-minded, and to destroy the loveliness of a soul devoted supremely to things above.

Finally; The office of a Christian missionary is *to preach the gospel*—to proclaim to the weary and heavy-laden sinner, that there is freely offered to him redemption through the Saviour's blood, even the forgiveness of sins—and that a man is not justified by the works of the law, but by the faith of Jesus Christ. The Jesuit, however, does not preach this gos-

pel ; he belongs, on the contrary, to an order founded for the very purpose of uprooting that doctrine of justification by faith, which forms the essence of evangelical truth. How totally unfitted, then, he is to be a missionary of Christ ! “ If the blind lead the blind, both shall fall into the ditch,” Matt. xv. 14.



## CHAPTER IV.

THE NUMEROUS COLLEGES OF THE JESUITS AT THE DEATH OF LOYOLA—THEIR FIRST APPEARANCE IN FRANCE, HOLLAND, AND GERMANY—LAINEZ—HIS CHARACTER—FRANCIS BORGIA—ATTEMPTS TO REFORM THE ORDER—THE DEGRADED STATE OF THEIR COLLEGES—GAIN POSSESSION OF THE PENITENTIARY AT ROME—BELLARMINE—BARONIUS—BORGIA EXCITES THE PERSECUTION OF THE HUGUENOTS—MERCURIAN BECOMES GENERAL—THEIR ATTEMPTS ON SWEDEN—CONSPIRE AGAINST ELIZABETH—AQUAVIVA—THE PROPAGANDA—REFLECTIONS.

WHEN Loyola deputed Xavier to his splendid embassy in the east, he also laid the foundations of various Jesuit colleges in the different parts of Europe. It may give the reader some conception of his vast designs, when he is informed that his biographer and friend, Ribadeneira, enumerates and describes no fewer than fifty-two of the larger collegiate establishments, and also mentions twenty-four others on a smaller scale. It would be tedious even to furnish a list of all their names. We shall be content to notice only a few of the most eminent.

The attention of Loyola was immediately directed towards Spain and Portugal—that European peninsula which has always been distinguished for its attachment to the Roman see. Thither, in 1541, he sent Simon Roderic and Francis Villanova. They founded the Complutensian college, and

another at Coimbra. The former was associated with the celebrated university, which in 1499 had been established by cardinal Ximenes. It consisted of twenty-four colleges, and was the seminary next to Salamanca in repute. In 1514, the splendid Biblical Polyglott was published at the Complutensian press.

In 1545, a Jesuit college was founded at Gandia, Valentia, and another at Valladolid, by Peter Faber, the first convert of Loyola. He had early distinguished himself by his disputations with Bucer, and was also active in the Council of Trent. With the zeal of his master he traversed Belgium, Portugal, and every part of Spain. He died the following year at Rome, at the age of forty-six.

About this time the colleges of Burgos and Salamanca were commenced—the latter owing its origin chiefly to the exertions of the celebrated Francis Strada. It became the most eminent of all the Jesuit establishments in Spain. In 1547, several colleges were founded in Sicily, particularly at Palermo and Messina. At Venice, Genoa, and Padua, they formed academic institutions. Nor was Corsica forgotten in their labours.

In 1554, the society made its first official appearance in France. The bishop of Clermont had become acquainted with Lainez, Salmeron, and Claudius Jay, at the Council of Trent, and now invited the Jesuits to erect two colleges in his diocese. But the college of the Sorbonne at Paris refused to confirm the faculty, which the pope had granted for that object. The French church insisted on its Gallican liberties; yet such was the cunning of the order, that Ribadeneira observes, “Though they could build no college before the decree of the Sorbonne against them, they built two within a year after.”

In Holland, they next formed a flourishing school at

Louvaine and at Tournay, and here Ribadaneira himself was the principal agent. It was at these colleges, conjoined with that at Douay, that the English Jesuits were chiefly educated, in the following century.

But the principal strength of the society was reserved for Germany, as being the head-quarters of the Lutheran Reformation. Salmeron was sent into Poland. At Ingolstadt, Prague, and Vienna, every exertion was made to stop the rising heretics. Canisius was appointed the provincial—Le Jay, the intimate friend of Loyola, presided over the college at Vienna. He had traversed every part of Germany and had directed his efforts particularly to Saxony, as the country of Luther. He died August 6th, 1552.

Such was the powerful machinery of Jesuitism, when on the decease of Loyola, 1556, Lainez was chosen as his successor. He was unquestionably a man of strong intellect, and though not equal to Loyola in original and creative genius, was his superior in calm and firm discretion. He had not the soul to feel out “The Spiritual Exercises;” but it is believed that he had the lion’s share in the craft of “The Constitutions.”

In the first Congregation held upon his accession to the office of general, Lainez caused an absolute authority to be granted to him, with a perpetuity of generalship. He also demanded the right of having prisons—thus essentially connecting himself with the Inquisition and with temporal authority. By this manœuvre, the character of Jesuitism was changed into a system of human policy. It henceforth lost all pretensions to the spirituality which Ignatius had wished it to assume. “The Spiritual Exercises” were comparatively forgotten: “The Constitutions” remained in all their vigour.

Lainez had already distinguished himself at the Council of

Trent, as the devoted advocate of papal authority—he acted, indeed, as the pope's legate. But, in spite of all his address, he was accused of Pelagianism, and deemed somewhat heretical in his sentiments concerning grace and free-will. It is probable that he cared little about theological opinions. He held that all ecclesiastical power is derived, not from heaven, but immediately from the pope—that the court of Rome had a right to reform all the churches of Christendom, but that they had no right to reform the papacy. He flung the “right Divine” over every prerogative. Thus he acted at the Council, yet he could soon after write to the prince De Condé: “The chief cause of this separation” (between the Huguenots and the Romanists) “is the conduct of the ecclesiastics, who, to begin with the supreme head and the prelates down to the inferior members of the clergy, are in great need of reform as to morals, and the exercise of their functions. Their bad example has produced so many scandals, that their doctrine has become an object of contempt, as well as their life.”—Such a man was worthy of the office: he was well qualified to be the general of the order.

But the Jesuitism of Lainez never appeared more striking, than in his casuistry and vacillation respecting the reformation of the mendicant orders. Under the mask of humility, the vagrant monks and friars had become the pest and disgrace of the church. It was proposed to remedy this disorder, by allowing them to possess funded property. The Franciscans and Capuchins requested to be exempt, and still to maintain their mendicant habits. Lainez also, at first, pleaded the rules of his order; but on the following day, he changed his opinion. “The Company,” he said, “are always inclined to practice mendicancy in the houses of “the professed;” but is not desirous of appearing to do so before

\* Cretineau, vol. i. p. 395.

the world." The option was then left open, of begging or not, according to circumstances. This is the true doctrine of a Jesuit. It leaves him always at liberty to suit himself to the passing hour.

In 1561, the Conference of Poissy took place, near Paris, between the Romanists and Protestants, and Lainez was deputed by Pius IV., to attend on behalf of the former. Ribadeneira, in his "lives of the Jesuits," pretends that he silenced Beza and Peter Martyr. The dispute related to the real presence in the sacrament of the Lord's supper. There is good evidence that Beza, notwithstanding he was repeatedly interrupted with the cry of "Blasphemy!" showed a decided superiority to his antagonist.

The Council came to a close, December 4th, 1563. Lainez was welcomed to Rome in triumph, The pope offered to raise him to the dignity of a cardinal, but Lainez had the good sense to decline the honour. Had he accepted it, he would have lost his credit with the fraternity. His office, as general, was already of far more importance than that of being the pope's privy councillor. Yet such was the influence of Lainez, that on the death of Paul IV., no less than twelve cardinals voted for him as his successor. He died January, 1565, aged fifty-three.

From this notice of Lainez, it will be apparent that the entire character of Jesuitism assumed another form under his administration, from that which had been originally impressed on it by the founder. It was Loyola's object to confer a spiritual, and as it were, a celestial knight-errantry, on the order, and to distinguish it by a kind of supra-mundane effect. Its members were to live and act on the motives so graphically delineated in "The Spiritual Exercises." But Lainez was a man who lowered down the standard of Jesuitism to the struggles and exigencies of

human affairs. He renounced the spiritual crusader, for the temporal courtier, and was content to govern things as they are, rather than attempt any imaginary improvements.

Hence it is that Jesuitism, as it now exists, is a secular, rather than a religious denomination. It aims at conquering the world by the world, not by the doctrines or motives of Christianity. To effect this end, the human mind is to be moulded into a machine, which is adapted solely to worldly purposes. You are never to doubt the wisdom of your superior—never to question his assertions—always to yield implicit submission to his commands. You are to assign over to him your conscience, your reasoning faculties; you are to sacrifice your personal identity, and to forget your individual responsibility.

Such is the tremendous self-immolation which this order demands of its novitiates, and which, if it can be successfully introduced into this country, must destroy at once the principles of religious and civil liberty. As Protestants, we claim the right of searching and examining the Scriptures. As Englishmen, we claim the right of choosing our legal representatives, and of freely stating our opinions in an unrestricted press. Such civil and religious privileges are, however, totally at variance with that education which is imparted by the Jesuits.

To Lainez succeeded Francis Borgia, a bigot in his principles, but a severe disciplinarian. He inflicted the greatest austerities on himself, and was rigid and inexorable towards others. He was the first who attempted to reform the Jesuits. They were already extremely inattentive to their religious duties, and pleaded an exemption from attending on the "monastic choir." They also ordained their members priests as soon as they entered the society. The Jesuits boldly professed, that their order was not instituted for the



purpose of praising God, and therefore they begged to be excused from taking part in the choir. "We find very little inclination for this duty," they added, "and had it been the will of God, he would have manifested it to Ignatius, our founder." From this conduct, we may infer, not only their boldness towards the pope, but their growing impiety. Only ten years had elapsed since their establishment, and now they ventured to beard the pope, and to throw off even the outward proprieties of a religious order. But though they could not take pleasure in joining the "monastic choir," they were quite ready to take their parts in a public masquerade, which took place at Palermo. The subject was "The Triumph of Death." The king of terrors was represented as a monstrous skeleton, and the Jesuits danced around him as his slaves. "They were part of a detachment from the Roman college," says Steinmetz, "and dispersed over Italy to propagate faith and morality." In the same year, 1567, they performed a similar burlesque at Vienna. "In this procession, the Austrian provincial carried the wafer under a superb canopy, borne by the pope's nuncio. He not only received the incense from young ecclesiastics, but, what was most edifying," says the historian, "one of the principal noblemen scattered flowers before the holy sacrament."

Nor was the society less active in the military department. Whether against Turks, or heretics, they were equally disposed to show their zeal and prowess. In the victories of Lepanto, Jarnac, and Moncontour, the fathers were eminently distinguished. The last victory we have named was over the unhappy Huguenots. Borgia ordered a thousand masses to be celebrated for this unchristian triumph. The Jesuits even published a book, entitled "The Spiritual Sugar, to sweeten the Bitterness of the Wars of Religion."

For these services they were plentifully rewarded by pope



Pius. He bestowed on them, A.D. 1570, the Penitentiary at Rome. This was an institution for the accommodation of pilgrims, whose crimes had been so enormous, that no absolution could be granted them without the special license of the pope. It was now determined to transfer the establishment to the care of the Jesuits. By the rules of the order, they were prohibited from taking any such offices; but by the aid of equivocations, they soon surmounted the difficulty. Twelve of the richest benefices in Rome were allotted to them. In the mean time, their numerous colleges at Rome were increasing in wealth and importance, but not equally advancing in morals and discipline. At the German College, where the young nobility were educated, the greatest licentiousness prevailed. Public plays were exhibited, and the usual dissolute manners of a theatre were notorious. In vain did Borgia protest against these demoralizing spectacles. The Jesuits still persevered in turning their pupils into players.

It was now that the celebrated Jesuit, Robert Bellarmine, began his career, which was contemporary with that of the no less celebrated Baronius. The one distinguished himself as the greatest of Rome's controversialists, the other as the greatest of her historians. Bellarmine was admitted by his opponents to be, on the whole, a fair antagonist, for he generally stated their sentiments as they really were; but he answered them with the usual sophistry of his church, and always treated his adversaries, as heretics. It is his highest honour to have stated the papal duties to Clement VIII. in a plain and unreserved manner. It would have been good for the Romish Church, if every pope had possessed such a faithful minister. His great power consisted in his apparent mildness; by this, he decoyed many wavering Protestants. On the whole, we must pronounce him the best of his order.

It is pleasing to know, that in his last will, he supplicates

that he may be admitted amongst the redeemed, not for his own merits, but as an unworthy petitioner for pardon. He died A.D. 1621, aged seventy-nine.\*

Of Baronius, his friend and fellow-cardinal, we cannot speak in equally favourable terms. His great work, "The Ecclesiastical Annals," was written in opposition to the "Centuriators of Magdeburg," which had been drawn up by the Protestants. It displays immense research, but little candour. Isaac Casaubon laid open its numerous errors and mistatements. Yet Baronius does not spare the crimes of the papacy. He depicts several popes as monsters of iniquity, and enumerates twenty-six schisms in the popedom, some of which lasted for twenty or thirty years. He died June 30th, 1607, aged sixty-eight.

In 1572, Borgia visited Paris for the purpose of stirring up the fury of Charles IX. against the Huguenots. The result of this visit is pictured in the dreadful massacre of St. Bartholomew, which took place September 15th, in the same year. Borgia died just before that event, on the 24th of August. Pope Gregory XIII. ordered a solemn procession to the church of St. Louis to return thanks for this massacre of 40,000 Protestants. He also struck a medal with the representation of a destroying angel, having a cross in one hand and a sword in the other, pursuing the heretics. The legend is "*Ugonotorum Strages*," "the slaughter of the Huguenots."

Mercuiran, a Belgic Spaniard by birth, succeeded to the generalship. He filled the order with his countrymen. Jesuitism became more ambitious and casuistical than ever. Pretences were invented for dispensing occasionally with the rigour of "the constitutions." They learned to introduce

\* "Precor, ut me inter Sanctos et electo suos, non æstimator meriti sed veniæ largitor admittat."—*Vit. Bellarm.*, p. 573. *Antwerp*, 1631.

doubts and quibbles into the plainest rules of morality. They cavilled at the decisions of the Council of Trent, respecting the order, and affected to be far superior to the whole Romish hierarchy. This naturally drew down upon them the opposition of the priesthood.

Their first national attempt was on Gustavus of Sweden. By means of his son's wife, who was a papist, they set aside Eric, his elder brother, and advanced him subsequently to the throne. During his reign the Jesuits largely intrigued in the affairs of Sweden, and tried hard to bring it under the papal yoke. But by the blessing of heaven, all their efforts were of no avail. Sweden remains protestant to the present day. Nothing can more clearly evince the hatred and contempt of the inhabitants of Sweden towards the Jesuits, than a hapless disaster which befel them in the reign of Sigismund. That monarch was so far brought over by the arts of the order, that he had agreed that forty Jesuits should reside at Stockholm, and form a kind of senate or privy-council. His subjects were so dissatisfied that they elected Charles, his uncle, in his stead. But a cargo of Jesuits was already on the voyage. The vessel soon appeared in sight, and Charles surrounding the unhappy crew, fired a volley on the galleon. The vessel filled, and the Jesuits all perished. The spectators exclaimed, "Why do you not walk on the waters, as you did in Japan?" This conduct was base and inhuman, and deserves the strongest reprobation; but it clearly manifests the low credit in which the Jesuits were held, and the horror which the Swedes entertained of their political interference.

In Gregory XIII. the Jesuits found a munificent benefactor. He lavished thousands annually on their institutions. They swept the spoils of other countries into their coffers.

The Annats and the Peter-pence were bestowed on their colleges. Aquaviva succeeded as general A.D. 1581. As

an individual he appears to have been respectable, as well as a man of learning, although strenuous in his exertions for the society.

The Jesuits now began to turn their attention towards England, where Elizabeth had recently succeeded to her sister Mary. Thither they sent Parsons, Campian, and a host of their fraternity. This will form the subject of a subsequent chapter. They also took part in the troubles of France, under the name of the Catholic League. It was by their intrigues that the duke of Guise and Henry III. were assassinated. Aquaviva was privy to the royal murder. Their doctrines, as now explained by the casuists, fully justified the deed.

In 1622, the congregation of the *propaganda* was founded at Rome. It may be considered as a vast *panopticon*, from which every part of the Romish church may be distinctly viewed. Various disputes have arisen between the directors of this establishment and the Jesuits. The Romish missionaries have accused the order of the most atrocious crimes, and of blending the idolatrous rites of the heathen with their foreign missions. Ricci, who was the founder of Jesuit Christianity in China, declared it as his opinion, that it was altogether useless to disturb the Chinese in their ancient rites; but the Dominicans and Franciscans would not agree to this heterogeneous mixture of paganism and Christianity. The contest was brought before the Roman pontiff in 1645, and Innocent X. pronounced against the Jesuits, and highly condemned the indulgence which they had given to the Chinese superstitions. The conflict raged with violence throughout the remainder of the century.

We shall not pursue these records of the Italian Jesuits. They stand condemned, even by the verdict of the church of Rome. What, then, must be their character amongst Protestants? Yet such is their audacity and want of shame,

that several of the order have attempted to justify their claim to their titular denomination—" *The Society of Jesus!*" They have dared to appeal to Scripture.\* "Our society is in heaven." "Our *society* is with the Father and the Son."

Perhaps it will be said by Romanists, that they have disowned and discountenanced the order, and that they ought not to be charged with its crimes and enormities. But the apology is by no means satisfactory. Though the Jesuits have been occasionally condemned by the pope—nay, more than once, for a short time expelled from Rome—yet they have always been soon re-admitted to favour. They are now in high favour at the Vatican. The truth is, they are necessary and essential to carry on the designs of the Romish church. They have contrived to indoctrinate the whole mass of Popery with their casuistry. The doctrines of transubstantiation, of penance, of indulgences, could not be rendered plausible without Jesuitical equivocations. They are the favourite confessors. They have the management of all the colleges and academies. They are sent abroad on all the more arduous missions. They are, at this time, the most energetic emissaries of the papacy in England and Ireland. Rome is never in earnest, when she falls out with the Jesuits. Like the Prætorian bands, they are at once the slaves and masters of the papacy.—We have now briefly traced their early history, as Roman and Italian Jesuits: we shall proceed to sketch them more particularly in their relation to other parts of Europe. We shall find them always essentially the same.—"Can the Ethiopian change his skin, or the leopard his spots?"

\* Alluding to the Greek Πολιτεια, which some render citizenship. Our version renders it conversation. See Phil. iii. 20, "Our conversation is in heaven."

## . CHAPTER V.

### THE JESUITS IN FRANCE.

THEIR FIRST APPEARANCE IN FRANCE—RECOMMENDED BY THE POPE—REJECTED BY THE UNIVERSITY OF PARIS—THE LEAGUE—HENRY IV. MURDERED—FATHER COTTON—THEIR BARBARITIES—THEY FOUND COLLEGES AT ROUEN, AND OTHER PARTS OF FRANCE—STRIVE TO SETTLE AT PARIS—SUCCEED—JANSENISM—PASCAL AND THE PROVINCIAL LETTERS—THEIR INFAMOUS MORALITY—COURT OF LOUIS XIV.—ARRIVE AT THEIR HIGHEST PITCH—DECLINE—QUESNEL—THE CARDINAL DUBOIS—JESUITS EXPELLED BY LOUIS XV.—THEIR NUMEROUS EXPULSIONS FROM VARIOUS COUNTRIES—SURVIVE ALL—THE REASON STATED—REVIEW OF THEIR CONDUCT IN FRANCE—WARNING TO ENGLAND.

WE are now to leave Italy and the Inquisitions, to cross the Alps into gay, and joyous, and thoughtless France. When the Jesuit has surmounted the barrier, he becomes an altered creature. He exchanges the grave and solemn gait for “the light fantastic toe”—he affects to be volatile and polite—his countenance beams with smiles, and his tongue is ever courteous. His attendant genius is Proteus.

The first appearance of the Jesuits in France, as a body, may be traced to the year 1540, when they obtained the approbation of Paul III. to form a settlement in Paris. But

they met with so much opposition from the archbishop and the clergy, that they could not at first achieve their object. In 1554, the faculty of theology at Paris publicly denounced them as intruders, who were disposed to subvert the other orders, and to promote civil disunion and dissension. They also discovered that their secret doctrines were full of fraud and impiety.

The Jesuits, nothing daunted, renewed their efforts in 1559. They were strongly supported by William du Prat, bishop of Clermont, and the king consented to register their letters-patent. Still the majority of the bishops and clergy opposed them, and, for some time, they were strictly confined in their operations to the left bank of the Seine. For a considerable period, no "*professed*" Jesuit was allowed in France. The universities of Paris and Louvaine were strenuous against their reception.

In 1561, the Conference of Poissy was opened. It was an attempt to mediate between the Protestants and Romanists; but, like all such attempts, it ended unsuccessfully. Lainez was the leader of the debate on one side; Beza and Bucer on the other. It was about this time the celebrated Jesuit, Maldonat, was accused of having persuaded the president, De Montbrun, to whom he was confessor, to bequeath all his property to the order. From this accusation he was freed by a decree of the university, but his character was so open to suspicion, that it was thought advisable to send him to Bourges. At this town, the Jesuits obtained letters-patent from Henry III., 1574, for the establishment of a college, over which Maldonat presided. He was a man of great learning, and his commentaries on Scripture were long esteemed. He died at Rome, January 5th, 1583, aged forty-nine.

The Jesuits now strove to enter the university of Paris.



They could not succeed in this object, but they obtained permission to establish themselves at Rouen. Soon after, began the quarrels of the League, and in these the Jesuits were very conspicuous, as the most violent opponents and persecutors of the Huguenots.

Charles IX. had given the Protestant part of his subjects, the Huguenots, an edict, which permitted them to worship according to their conscience. This was soon after the conference at Poissy. The Protestants thought their success was complete, but they were quickly undeceived. Seven French bishops were excommunicated by the pope, for granting this toleration. The queen of Navarre, Henry's wife, had embraced Calvinism. She broke down the images, and expelled the Romish priests. Pope Pius IV. threatened to excommunicate the queen, if, in six months, she did not appear before him, under pain of being deprived of her dignity and dominions, and having her marriage declared null and void, and her children bastards. The king interfered on her behalf, but the Jesuits fanned the flame of discord. Numbers of Huguenots were murdered at Vassy, A.D. 1566. We regret to say, that reprisals were made by the Huguenots. Edmund Auger, the Jesuit, had been foremost in the fray. He was taken prisoner by the Huguenots, and now they redeemed their character as Protestants. They had raised the gibbet for his execution, but they relented, and sent him to prison. The following day they set him at liberty. He departed only to raise up fresh commotions. The battle of Dreux gave the victory to the Romanists. Condè was made prisoner. Beza narrowly escaped. Auger was more violent than ever. He boasted of having converted 40,000 heretics in a month. He afterwards went to Lyons, when the plague was raging, and prevailed on the magistrates to make a vow, to propitiate its cessation. When the plague ceased, the

Jesuit was commissioned to perform its celebration in the Church of our Lady du Puy. They rewarded him with a college, which was the common property of the Protestants and Papists. The former complained. He told them they might still send their children for education—but he was to preside over them.

Though admitted into France under the strictest limitations, the Jesuits now threw aside all the conditions. They divided France into two provinces of the order: the province of France, and the province of Aquitaine or Guienne. How like the conduct of Pius IX!

In 1589, Sixtus V. deputed cardinal Cajetan to act as his legate, and to take with him the two celebrated Jesuits, Bellarmine and Tyrius. Their object was to secure a king in France, who should be decidedly a Roman Catholic. Henry, as duke of Navarre, had been compelled to renounce Protestantism, amidst all the horrors of the massacre of St. Bartholomew, A.D. 1572.\* But he yielded only to stern necessity, and when he escaped from his persecutors, he again placed himself at the head of the Huguenots, and not all the machinations of the Jesuits could prevent his accession to the throne. He purchased, however, his royal dignity at the expense of his conscience—he pronounced his adherence to Romanism, before his coronation, 1593. Such insincerity may well be thought to have drawn down upon him the Divine displeasure. By the publication of the Edict of Nantes, he again awakened the hatred of the order. Many unsuccessful attacks were made on his life. That of Ravallac was fatal, May 14th, 1610.

Father Cotton was the most distinguished political Jesuit in the reign of Henry IV. He was born 1564, became confessor to Henry, and gained so much ascendancy over

\* Cretineau, book ii. p. 122.

him, that it was commonly said, "he had *cotton* in his ears." He attempted to make him a cardinal, but that he could not accomplish. Father Cotton was constantly intriguing against Sully. Henry having asked him one day, "Would you reveal the confession of a man who resolved to assassinate me?" he politely answered, "No, but I would put my body between him and you." He was also asked, "Whether he thought the pope would excommunicate and dispossess a king of France?" "Ah!" he returned, "the king is the eldest son of the church, and he will never do anything to oblige the pope to proceed to that extremity." "But are you not of the same opinion with your general, who attributes that power to the pope?" "Our general follows the opinions of Rome, where he is, and we those of France, where we are."—Cotton became confessor to Louis XIII., but he had lost his influence, and soon retired. He died, 1626. There is too much reason to think he was privy to the murder of Henry. He said to Ravallac, before he was put to the torture, "Friend, take counsel; do not accuse good men who are innocent, and who are good Catholics." \*

The Jesuits soon became objects of general dislike. The university of Paris demanded their expulsion, and the celebrated Anthony Arnauld was their accuser. He charged them with holding the principles of assassins, and being the enemies of all rulers who did not implicitly submit to papal supremacy. Nor was this merely the charge of Arnauld, as a pleader. Francis de Thou, the president of the parliament, and brother of the celebrated historian, left it on record, that, in his opinion, all Jesuits should be banished from the realm of France. The decree for their expulsion accordingly was made, 1594. Their rage was now unbounded, and nothing could satisfy their vengeance, but the death of Henry.

\* Sully, vol. v. book 28.

The indecision of Henry and of the parliament of Paris in again opening the case of the Jesuits, and allowing their recal in 1603, should be a warning to all governments in their dealings with this order. They speedily covered the whole of France with their establishments. In vain did Henry attempt to conciliate them. They were continually hatching plots and conspiracies. Not even the wisdom of Sully could counteract their manœuvres; he would have perished in the massacre of St. Bartholomew, if he had not been concealed in the college of Burgundy.

After the death of Henry IV., the Jesuits advanced in their attempts to break down the liberties of the Gallican church, and to introduce their ultramontane principles. Their conflicts with the university of Paris were carried on with the utmost violence, and they gradually overcame their opponents. Their colleges were founded in every part of France, and at length they gained the ascendancy in the capital.

But the time was come, when they were to be matched in talent and address by the celebrated Pascal. This distinguished man had embraced the tenets of Jansenism, which were directly opposed to the doctrinal opinions of the Jesuits. Jansenius was the disciple of Augustine. He held most of the opinions which are termed Calvinistic. He believed in the total corruption of human nature, and in the sovereignty of Divine grace. To these doctrines the followers of Loyola were opposed. They dwelt much on the ability of man to assist himself, and diminished the necessity of Divine aid. It is needless to say, that the "Thoughts" of Pascal are directly opposed to such delusive speculations. But it was not on this ground that he now assailed the Jesuits. It was on their endless equivocations as moralists. Morality with them had become synonymous with casuistry. By their doc-

trine of "probability," they could dispense with the plainest principles of truth and honesty. With wit, ridicule, and argument, which have never been surpassed, Pascal exposed to public scorn and derision their endless equivocations.

The peculiar force of "The Provincial Letters" consists in refuting the Jesuits from their own acknowledged writings. The most absurd and contradictory opinions are cited from their most eminent authors; opinions, worthy only of the vilest characters, are adduced against them. The reader is at once convulsed with laughter and with horror.

It is almost hopeless, by short extracts, to give any adequate conception of this remarkable book; but we shall furnish the reader with a few samples of Jesuitical morality.

"An opinion may be deemed *probable*, when it is grounded on the opinion of *one* grave doctor. When two learned men differ, both their opinions are probable. A man may do what he conceives lawful, according to a probable opinion, though the contrary may be more safe. For this, the opinion of one learned individual is sufficient." \*

—"May servants, who are not content with their wages, advance themselves by filching and purloining as much as they think necessary to make them equivalent to their services? "On some occasions they may," says father Bauny, "as when they are so poor on entering the service, that they are obliged to take any place which is vacant, if other servants of their quality get more elsewhere."

\* "How are these doctrines to be practically applied? We answer in this way: if, for example, in favour of any sin or crime which you wish to commit, you can adduce the opinion of any one Jesuit doctor, (and in so doing you can never be at any loss,) be the sin or crime that of theft or lying, perjury or impurity, homicide or parricide, or regicide, or anything else, and if your inclination is in favour of the opinion which allows it, even though your own judgment might assure you that opinion is founded on much less moral probability than its opposite, then you may perpetrate it with impunity."—*Duff's "Jesuits."*

"A man," says Escobar, "is said to kill *treacherously*, when he kills him who has not any suspicion of the danger. He, therefore, that kills his enemy, is not said to kill treacherously, though he do it behind his back, or by way of ambush. He who kills his enemy with whom he has been reconciled, though under promise never to attempt his life, is not absolutely said to kill him treacherously, unless there has been a very intimate friendship before between them."

"It is lawful," says Lessius, "to kill a man who gives you a box on the ear, or a blow with a stick, if you cannot get justice otherwise." "It is lawful to kill a man for the value of a crown," says Molina, "if he takes it from you."

"May he who becomes a bankrupt, with a safe conscience, retain as much of his goods as is necessary to maintain himself handsomely? "He may," says Lessius, "even though they were got by violence and crimes universally known. But, in such a case, he should not retain so much as he otherwise might."—"When a man sees a thief resolved to commit robbery on a poor person, he may assign him some other who is richer, whom he may rob in his stead." Lessius affirms that "it is lawful to steal, not only in extreme necessity, but also in such necessity as is hard to be endured, though not extreme."

"A man is not bound in conscience to restore goods which another had deposited in his hands purposely to defraud his creditors."

The same author asserts, "that though riches obtained by an adulterous intercourse are gained in an unlawful way; yet their possession is lawful." So also of riches gained by murder, or any infamous act; the property may be held, though the way of obtaining it be wrong.

"When a man has received money to do a wicked act, is he obliged to return it? "We must distinguish," says Moli-



na: "if he has not done the action for which he was paid, he ought to return it; but if he has done it, he is not obliged to any restitution." So also says Escobar.

The same moralist lays down the following doctrine concerning promises: "Promises oblige not, when a man has no intention to engage himself on making them."\*

Such are a few examples, out of many which might be adduced, to prove the dreadful degradation to which sophistry can conduct men of learning and talent. Even the heathen morality could suffice to confound the Jesuits. In a book entitled, "A Parallel of the Pagans with the doctrine of the

\* Dr. Duff, in his work on the Jesuits, furnishes, among others, the following illustrations of the immoral doctrines propounded by their writers:—

"We may," says father Bauny, "wish harm to our neighbours without sin, when we are pushed upon it by some good motives."

"A mother," says Bouacina, "is guiltless who wishes the death of her daughters, when, by reason of their deformity or poverty, she cannot marry them to her heart's desire."

"It is lawful," says Fagundez, "for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance."

"A man," says father Tolet, "who cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in number to lower the prices, may diminish his measure, or mix a little water with the wine, and sell it for pure wine and full measure, demanding the full price; provided only he does not *tell* a lie; which, if he does, it will neither be a dangerous nor a mortal sin, neither will it oblige him to make restitution."

"With what precaution," asks Filliucius, "is equivocation to be used in such a case. (The case supposed is having eaten something forbidden.) When we begin to say 'I swear,' we must insert, in a *subdued tone*, the mental restriction '*that to-day*,' and then continue *aloud*, 'I have not eaten such a thing.'"

On the subject of the meritoriousness of murdering a heretic prince, or even a Romish prince not favourable to the Romish interests, John Mariana says, "I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him."



Jesuits," the sentiments of Socrates, Cicero, Seneca, Epictetus, are cited to confront these abominable sentiments. But their case had long been before described by Him, "who knew what was in man :"—"If the light which is in thee be darkness, how great is the darkness!"

The wit and argument of Pascal for a time dismayed the order, but the Jesuits gradually recovered their influence. By learning, talent, and intrigue, they acquired an ascendancy over men of political power; whilst, by acting as confessors of distinguished females, they carried their sway into the privacy of domestic life.

We have now arrived at the reign of Louis XIV., which has been termed the Augustan age of literature in France. It was, undoubtedly, the Augustan age of Jesuitism in France. The king had a succession of Jesuits to take care of his conscience: Annat, La Chaise, and Le Tellier superintended his spiritual interests. Nor were his mistresses less carefully provided for. They went regularly to confession and mass. The farce of court religion was never so fascinating, as when Bossuet, Bourdaloue, and Massillon, shed the splendour of their talents upon Romish delusions.

It may be proper, at this place, to give some account of the famous dispute between Quesnel and the Jesuits. In 1693, Quesnel a priest of the oratory of Paris, published his celebrated "Moral Reflections on the New Testament." It was approved of by cardinal de Noailles, archbishop of Paris. The principles he espoused were those of the Jansenists, which accord, in the main, with those which, in this country, are termed evangelical. That we are not mistaken in this assertion, taken comprehensively, will be evident from citing a few of the propositions of Quesnel, which were condemned by the "Constitution," published at Rome by Clement XI., 1713. "The grace of Jesus Christ, a principle efficacious for all kind

of good, is necessary for all good works; without it, nothing is done, or can be done." "It is in vain, O Lord, that you command, unless you yourself give what you command." "The grace of our Lord Jesus Christ is the sovereign grace, without which we can never confess, and with which we can never deny him." When God accompanies his commandment and his eternal word with the motions of his Spirit and the inward power of his grace, it works in the heart an obedience such as is required."—Such are a few specimens of the hundred-and-one propositions condemned in the Constitution. They are declared "false, captious, ill-meaning, offensive to pious ears, scandalous, pernicious, rash, injurious to the church and its practice." It was the Jesuits who prevailed on Clement, against his better judgment, to condemn "The Moral Reflections." When the book first came out, the pope said to abbé Renaudot, "This is an excellent performance; we have none at Rome capable of writing in this manner."\* Quesnel fled from France, and was arrested at Brussels, but was released by the influence of the Spanish ambassador. He died at Amsterdam, 1719. The Constitution thus declares as false and pernicious, those truths which may be styled evangelical. To those truths the Jesuits are more decidedly opposed than any other of the Romish orders, "The Moral Reflections" of Quesnel have always been a favourite book of devotion with many Protestants, and are earnestly recommended by Adam Clarke for the profound piety which they contain. Like all the writings of the Port-royal school, they savour somewhat of mysticism, and must be read with a devotional spirit to comprehend their figurative language.

There is no part of the history of the French Jesuits, perhaps, which reflects on them more disgrace, than their unre-mitted efforts to make a cardinal of the infamous William

\* Chalmers's Biog. Dict. Article, Quesnel, p. 428.

Dubois. This man had been bred amongst them, and became the tutor of the duke of Chartres, afterwards the regent duke of Orleans. He obtained a complete ascendancy over him, and instructed him in every kind of vice. The duke promoted him to the highest ecclesiastical offices, and he was employed in many foreign embassies. His debaucheries did not prevent his being created cardinal, and made archbishop of Cambray. The Jesuits used all their influence at the Vatican to secure his advancement. This wicked man died of disease brought on by his licentiousness, August, 1723.

But what was the result of all this perversion, licentiousness, and hypocrisy? The Jesuits were but the conductors to infidelity, Voltaire and his school was growing up around them. The foundations of the monarchy—the stability of society—were undermined. It needed only the confusion of finance and the shock of revolution to effect the catastrophe. In 1764, the sons of Ignatius were expelled from France. The society had fallen into the greatest disrepute, from the licentious conduct of its professors. Father Gerard had been tried for the seduction of a lady whom he had confessed. He was acquitted by a single vote. But “the philosophers” were now their masters. Louis XV. at length agreed to their banishment. The example was infectious. They were driven from Spain and Sicily in 1767; from Malta and Parma in 1768; and from Rome, by Clement XIV., in 1773. From 1555 to 1773, they have suffered thirty-seven expulsions from different countries.\*

\* A curious lawsuit had taken place at Paris, 1761, respecting the liability of the society to be sued as a joint-stock concern, or whether each establishment was liable only for its own debts. The Jesuits tried hard to confine the liability to each separate house, but it was determined by the court, that the whole society might be sued. So many frauds were detected in their commercial speculations, that they were prohibited from carrying on trades of any kind. In the following year, their expul-

In 1824, they were violently attacked in France, whither they had returned, and their infamous conduct as the teachers of youth was publicly denounced. In 1845, they were again ordered to leave, but they have since returned.

The history of Jesuitism in France is full of warning and instruction to all who read it, in connection with the present circumstances of England. Jesuitism came into France alone and unbefriended. It was opposed by the priests and by the people, by the court and by the cottage. Even though the country was professedly Roman Catholic, the Order could not, for a long time, become dominant. But it gradually worked its way. It found an ally in the vices and vanities of the national character—above all in the accompaniments of the Romish ceremonies. It was in vain bishops, priests, and curés denounced the Jesuits as impostors; the confessional enabled them to triumph over every obstacle.

The same order is now busy in every part of Britain. There are numerous colleges over which they preside. They conduct the newspapers, magazines, and reviews of the English Romanists. They have already seduced a considerable number of our nobility and clergy. They live and act on the most friendly terms with the bishops and priests of their own church. They have no counteracting force from *within* to divide or oppose their efforts. Everything, therefore, under God, depends on the force from *without*. Much rests on the firmness, the faithfulness, the energy of the English character. They denounce us as *insular*, proud, haughty, and unyielding. They detest the old English character, because it presents an insurmountable bar to their casuistry and impostures. May all that is good in that cha-

sion took place. In 1710, their number in France was computed at 20,000—their colleges, 612; 340 residencies, 59 novitiates, 200 missionaries, 24 professors' houses.

racter remain, with God's blessing, one of the safeguards of Britain! Long may we cling to our bluff integrity and honesty! It was the suppleness, the courteousness, the flexibility of the French, which insensibly led to the adoption and triumph of Jesuitism in France, and which now, even in its banishment, has consigned them so extensively to infidelity. Jesuitism is Popery adapted to the living, busy, and fashionable world; and, therefore, it comes with all its dangers and intrigues before an active, commercial, and highly-civilized nation. It is for England to turn a deaf ear to the siren, and to remain faithful to her God; it is for her to nail her colours to the mast; prizing the word of God, and maintaining in purity its great and fundamental doctrine of faith in the Lord Jesus Christ, as the sole ground of a sinner's justification.

As an external means of defence, we think that nothing can prove more efficacious than a fervent desire to keep up the reverence and respect of the sabbath. It is one of the arts of the Jesuits to lower this observance, by the introduction of fashionable or popular amusements. We earnestly call upon parents and heads of families, to discharge their duty to God and their country, by resisting all attempts to introduce the continental indifference to the sanctity of the sabbath.

## CHAPTER VI.

### THE JESUITS IN SPAIN.

INTRODUCTION—XIMENES—HIS LIFE AND ACTIONS—THE ARRIVAL OF THE JESUITS—VILLANOVA—FRANCIS BORGIA—THE SPANISH CASUISTS—THEIR POLITICAL SWAY—THE ARMADA—MARIANA—THE PORTUGUESE MISSION IN CALIFORNIA—CHARGED WITH AVARICE—EXPULSED FROM PORTUGAL—THE JESUITS IN THE NETHERLANDS—EVERYWHERE HATED BY THE INFERIOR CLERGY—CONGREGATION OF ST. PHILIP NERI—REFLECTIONS.

WE are now to cross the Pyrennees, to view the disciples of Loyola in his native land. At the time of Loyola's birth, A. D. 1491, Spain was one of the most powerful and influential of the European states. Ferdinand and Isabella had conquered Granada, and terminated the dominion of the Moors. In the following year, Columbus made the discovery of half the world. The Spaniards became masters of Mexico and Peru. Immense treasures flowed into Spain, which might now be regarded as the wealthiest kingdom in Europe.

The civil and ecclesiastical affairs of Spain were at this time principally directed by Cardinal Ximenes. He was a very remarkable man, and we are all much indebted to him for his patronage of Biblical learning. He laid out 4,000 crowns on seven Hebrew manuscripts of the Old Testament,

and was at a vast expense in maintaining learned professors and printers at Alcala, where, in 1514—1517, the great Complutensian polyglott was brought out under his direction.

Ximenes belonged to the Franciscan order, and therefore he does not fall under our immediate notice. But his character was so extraordinary, and his zeal bore such a strong resemblance to that of Loyola and Xavier, that he may be regarded as the pioneer of Jesuitism in Spain. We shall require no apology for the following brief memoir.\*

He was born in Old Castile, A. D. 1437. Educated at Alcala and Salamanca, he travelled to Rome, where his learning soon recommended him to the notice of the pope, who granted him an order for a Spanish benefice. The archbishop of Toledo did not relish this papal interference, and instead of inducting him, put him into prison. When he obtained his liberty, he prudently decamped into another diocese, of which he soon became the vicar-general. He now took upon him the order of St. Francis, and went into the solitary monastery of Castanet. But his abilities could not be long concealed, and queen Isabel, in 1492, called him to court, and chose him as her confessor. The Franciscans also elected him as their provincial for three years. He now quitted the court, and visited the religious houses under his charge. Coming to Gibraltar, he designed to pass into Africa to convert the Moors. He next turned mendicant, but succeeded so ill that he always "carried an empty bag,"—"so unfit are great spirits to beg," says his biographer, "being naturally disposed to give, and not to ask." On the death of Cardinal Mendoza, Ximenes was raised by queen Isabella to the archbishopric of Toledo. He withdrew from court, to avoid the investiture; but on receiving the pope's mandate, returned and accepted it. He resolved not to admit of any

\* Life by Baudier. London, 1671.



pension to be charged on his archbishopric. He continued the plainness of a monk, and mended his own frock. The pope commanded him to live more splendidly. He obeyed, and incurred the envy of the fraternity. In 1498, he laid the first stone of the university at Alcalá, and endowed it with large revenues. His zeal for the conversion of the Moors returned in all its force. He visited Granada, in the company of Ferdinand and Isabella, and preached so fervently, that, as it is related, in one day he converted 3,000 to the faith of Christ! The new converts presented him with 5,000 volumes of the Koran and glosses thereon. He burned the greater part. He now commenced the real glory of his life—the preparation for the Polyglott. He obtained many privileges for his university, and built another college at Alcalá. After the death of Isabella, A.D. 1505, he retained all his influence with Ferdinand, and became his favourite minister and councillor—nay, he resolved to govern alone, and was chosen the sole guardian of the realm. He was made a cardinal, and, what is far worse, became inquisitor-general of Castile. Two of the greatest monarchs, Francis I. of France, and Charles V. of Germany, vied in their attentions to his college at Alcalá. The cardinal now became ambitious, and designed the invasion of Africa. Ferdinand pleaded want of money. Ximenes furnished it! Africa was invaded. Mersalcabir was taken. He was desirous of going in person, at the head of the army, to pursue the African conquests, but was laughed at by the court. He despised their derision, headed the troops, and stormed Oran. He divided the spoils amongst the officers. From his own share he endowed a hospital. On his triumphant return, he demanded repayment of the sums which he had advanced. The grandees repudiated the debt, but the cardinal prevailed. Peace was made with Africa. He built

several large granaries, a magnificent church, and a still more magnificent aqueduct. The pope demanded a contribution for the building of St. Peter's, but the cardinal refused. Ferdinand died, yet Ximenes retained his influence under Charles. By force or stratagem he resisted the French, and reduced Navarre. We cannot afford room for more of his actions. He died, Nov. 8, 1517, poisoned by his enemies; leaving a splendid, though not a blameless character, "to point a moral and adorn a tale."

We have given these outlines of the life of Ximenes, as a prelude to the history of Jesuitism in Spain. Much of it is Jesuitism by anticipation; nor can we wonder that, when the disciples of Loyola arrived, in 1541, they were received with open arms at the university of Alcala.

In Spain, the soil was already prepared for the order. Here were no "Gallican liberties" to stand in their way. They quickly overspread the kingdom with their colleges. At Burgos, Corduba, Salamanca, they had flourishing academies. Cardinal Mendoza, the especial friend of Ignatius, did everything to aid his designs. The eloquence of Strada was also much in their favour. But what most of all assisted them was—THE INQUISITION.

This tremendous court for the investigation of heresy was established, A.D. 1480, by Ferdinand and Isabella. The first inquisitor-general was Torquemada, and 6,000 persons are said to have been burned alive by his command, within four years after his appointment. The wretched Jews and Moors were its earliest victims. The Inquisition is the fittest companion of Jesuitism, and Jesuits soon became its leading directors. In 1555, they quite superseded the Dominicans. Can we wonder at this companionship? A Jesuit is systematically taught to domineer over the minds and consciences of others. His own conscience has "been seared, as it

were, with a hot iron." It is perfectly natural, that when the Inquisition comes in his way, he should be the first to welcome it. When it is not to be had, he must confine his tortures to the soul ; but if he can enlarge his tyranny, he will gladly employ such an institution, as the instrument of conversion. Hence, the Jesuits have possessed a mightier sway in Spain and Portugal, than in any part of Europe, with the exception of Italy.

Francis Villanova, as we formerly remarked, was the first Jesuit commissioned by Loyola to go into Spain, A.D. 1541. He distinguished himself first at Alcala, and afterwards at Corduba. Such was his influence at the latter university, that the dean of Corduba presented him with the most costly books and ornaments. Jerome Natalis, whom Ignatius also sent as his commissary, was very active, but Francis Borgia, duke of Gandia, the general after Lainez, was still more serviceable in the Spanish mission.

The college at Gandia became the rival of Alcala and Salamanca. It was established for the children of the Moors, who had only half renounced Mahomet. It was superintended by learned Jesuits, with Le Fevre at their head. Aquinas was their oracle in theology, and Aristotle in philosophy. The young Moriscoes, we fear, were taught but seldom from the Holy Scriptures. It was founded A.D. 1546. Barcelona and Valentia had also colleges on a smaller scale.

At the same period, John III. of Portugal opened his kingdom to Ignatius. Rodriguez was chosen as his deputy, and together with Villanova, founded a splendid college at Coimbra, and another at Lisbon. A quarrel soon arose from papal interference. The cardinal, Alexander Farnese, the pope's nephew, obtained the cardinal's cap from Paul III. for his friend, Michael de Silva, a Portuguese, then bishop of

Visen, in Portugal. The king objected to the nomination, on the score of privilege. After much dispute, a compromise was effected by means of Loyola.

The Jesuits were in all their glory at Salamanca, when Melchior Cano, a Dominican, arose to attack them. He charged them with adopting a secular dress to conceal their licentiousness; that they lived after the manner of the fashionable world; and that the secrets of the order were nothing else than abominable mysteries. The Jesuits were alarmed. They appealed to the pope. They flew to their usual refuge—a compromise. Melchior was presented to a bishopric, but it was far away—in *the Canaries*! Even there, he continued to attack, and ere long resigned his see, and returned to Spain to renew hostilities. To the day of his death his conviction was unchanged. In 1560, he wrote to a monk, the confessor of Charles V.—“Would to God! that it should not happen to me, as the fable relates of Cassandra, whose predictions were not believed, till after the capture and burning of Troy. If the members of the society continue as they have begun, God grant that the time may not come, when kings will wish to resist them, and will find no means of doing so!”\*—There have been worse modern prophets, than Melchior.

The duke of Gandia had now finished his novitiate, and become father Francis. Never was a Jesuit more active in his vocation. Colleges arose at Granada, Valladolid, Medina, San Lucas, Burgos,—from east to west, till they reached Saragossa. There, a violent contest took place between the Jesuits and the Franciscans. But the eloquence of Strada, and the power of father Bramer, the superior, were victorious. The Jesuits re-entered Saragossa in triumph. Their appeal to the pope was omnipotent.

\* Cretineau, i. 290, in Steinmetz, p. 381.

Meanwhile, they were equally successful in Portugal. In 1551, the college of Coimbra contained no less than one hundred and fifty Jesuit pupils. Rodriguez was the governor, but he could not preserve discipline. The youths were luxurious and licentious. It is to be feared, they had been studying the Spanish casuists. The writings of Escobar, or Velasquez, were not likely to improve their morals; nor could they be more benefited by consulting their own Emmanuel De Sa or Molina—the Portuguese casuists so often lashed and ridiculed by Pascal.—But Suarez was extolled as the pride and glory of their scholastic divines. He was valued by the Jesuits, not more for his profound casuistry, than for his hatred of the English government. His book, entitled “A Defence of the Catholic Faith against the Errors of the English Sect,” must have been extravagantly violent, for it was publicly burned at Paris, by a sentence of the parliament. Suarez is the principal advocate of what is termed “grace of congruity,” which is so pointedly condemned in the Articles of the Church of England.

The Spanish casuists were not content with confounding truth and error in their speculative writings; they abound with the same indecencies which have rendered the name of Dens so odious amongst themselves. Sanchez, the Spanish Jesuit, is so outrageously vile, that he has called forth the severest reprehensions from the more respectable members of the Romish church.

From 1556 to 1581, the Jesuits held the supreme direction of the affairs in Portugal. Father Torrez was confessor to the queen regent, Gonzalez to the young king, and Henriquez to Don Henry, the monarch’s great uncle. History accuses them, as the instigators of the invasion of Morocco, and the usurpation of Philip. Certain it is, they could not have been accused of such crimes, if they had not been always

meddling with politics.—What right has the spiritual confessor to interfere with the councils of cabinets?

But we are now approaching a far more interesting era. Mary, queen of Scots, was executed in 1587. Her sentence was cruel and unjust, but the pope had no right to object to it. However, the death of Mary was a pretext for getting up the grand Armada. The Jesuits, as usual, were busy, and Mary was their watchword. Philip II. thought he had now a chance for the English crown. The duke of Medina Sidonia, who commenced the Armada, took a Jesuit as his confessor. His choice was prudent. On his return homewards, he was so harassed by the English fleet, that, if their ammunition had not fallen short, he must have surrendered all his ships. “He had once taken that resolution,” says Hume, “but he was diverted from it, by the advice of his confessor.” The Jesuit, however, could not command the winds. The destruction of the Armada was ordained. It was then that Elizabeth struck the medal, and gave the victory to Heaven—“*Deus afflavit, et dissipantur*”—“He sent his breath—they were scattered.”

It was about this time the celebrated Jesuit, Mariana, rendered himself notorious by his History of Spain, and still more by a treatise, in which he justifies the assassination of civil governors, who oppose the Romish faith. He was a worthy compeer of the Spanish moralists. His book, though it passed uncensored in Spain and Italy, was burned at Paris by a decree of parliament.

We are obliged, however, to Mariana for many curious anecdotes concerning the Jesuits of his day. His account of them is anything but complimentary. He depicts them as an artful and intriguing society, the chief of rogues and hypocrites. It is scarcely to be wondered, that he got himself into trouble, by thus turning king's evidence against



his order. He was prosecuted and imprisoned for a year in a convent at Madrid. He died at Toledo, A.D. 1623.

We have already touched on the missionary efforts of the Spanish and Portugese in India, China, and South America, In 1697, the Spanish Jesuit, father Silva-Tierra, with father Francis Maria Piccolo, entered California.\* It seems, a vow had been made to Xavier in his latest moments, that the mission should be undertaken. They first made their way by violence; in other words, by murdering many of the natives. After their first victory, "they sang an *Ave* to our Lady, as their captain." The poor savages were still ungrateful and contumacious. In the following year, 1698, they broke out into open hostilities. "Through the dread of the muskets, but chiefly through the goodness of God and the patronage of our Lady of Loretto, the Indians were discouraged from their attempt of taking them alive." At length a truce was made, "and a general pardon published." The fathers now proceeded to instruct the adults, but "they had their sons as so many hostages." They were soon in great danger of being starved, but after nine days of devotion, they beheld the long-looked-for bark coming from Aca-pulco to their assistance. In the following year, 1699, father Tierra had a narrow escape: his "mule was wounded by an arrow, whilst he was baptizing and administering the chrism to eight children, and they stole part of his luggage." However, in 1704, the Jesuits dedicated their first church. They next were involved in great pecuniary difficulties. "The society had been offered, a few years before, 30,000 dollars per annum, if they would take the enterprise on themselves, but now this was reduced to one thousand crowns." Father Ugarte declined receiving it, as utterly disproportioned to

\* History of California, 2 vols. London, 1759, from the Spanish of Miguel Venegas, a Mexican Jesuit.



the exigency. "Their brethren in Mexico also became envious." The report of their being masters of California had no sooner spread, than many of Mexico conceived, and industriously gave out, that *the Jesuits found great treasures there!*

Father Kindo now took the lead, and he really seems to have been one of the best of the order. He was indefatigable in traversing the country, and almost reached the shores of the South Sea. He died, A.D. 1710. A shocking catastrophe befel their mission at San Xavier—"The Indians massacred all the catechumens, except those who could escape into the castle. They took ample vengeance on the natives—"the Indians everywhere being so humbled by their reasonable severity, that for a long time not the least disturbance appeared amongst them." The government at home still entertained suspicions of the great riches and insatiable avarice of the Jesuits, and rumours were current about the rich pearl-fisheries of California. Nor were they without good grounds for dissatisfaction. It appears, that many pirates and corsairs sheltered themselves on the coast. Amongst these, in 1708, was our own countryman, captain Woods Rogers. The Jesuits were aided however in their financial distress by a noble legacy. The Marquis de Valen, in his will, dated March, 1717, in the city of Mexico, bequeathed them a third part of his property, amounting to 5,000 doubloons, about £20,000. From their own accounts, they became possessed of large revenues before 1750. Lord Anson, who visited California, 1740, states that the Jesuits divided the greater share of the cargoes of the galleons amongst themselves and their converts. The average value of each exceeded 600,000 dollars. The Jesuits denied the fact, but frankly owned that the whole commerce of the peninsula was in their hands.

As Portugal was the first kingdom in which the influence of the Jesuits became paramount, so was it the first to strike it down. In 1753, the kings of Spain and Portugal made an exchange of provinces in South America. The subjects of the Jesuits refused to obey this mandate, in Paraguay. The Jesuits aided them in their resistance. This naturally drew down upon them the resentment of the crown, and led to their expulsion from Portugal and its dependencies. In 1767, they were also expelled from Spain by Charles III., who passed for a very zealous son of the church. The king is said to have declared, "that if he had any cause of self-reproach, it was for having been too lenient to so dangerous a body," and added, "I have learned to know them too well."

The Netherlands were formerly the most important European dependency belonging to Spain, having come into its possession in 1505, by an intermarriage with Austria. The multitude of the inhabitants was prodigious for the extent of country. The number of its towns and cities was also very great.

The principles of the Reformation had made considerable progress in the Netherlands, even in the time of Ignatius, and he deputed Ribadeneira to go thither to counteract the rising heresy. The court of Philip II. was then at Antwerp, and every effort was made to convert the seceders. Not less than 600 Jesuits came from Rome, and Nadal was chosen vice-general, A.D. 1556.

But the period had arrived, when this "mystery of iniquity" was to be no longer triumphant. The doctrines of Luther and Calvin were favourable to liberty. In vain did Philip II. establish the Inquisition in Holland. The people rose in a mass, to break their chains on their oppressors. William of Nassau and count Egmont came forward to their

rescue. The duke of Alva endeavoured to crush them with barbarities. After unheard-of struggles, they triumphed ;—the Spaniards were defeated. Queen Elizabeth gave them all the assistance in her power. The Spaniards sought revenge, but in vain, in the Armada.

During the conflicts in the Netherlands, produced by the revolt, the Jesuits behaved with their usual cunning. They exposed themselves to no dangers. They decamped, and took precautions to conceal their flight. They laid aside their official dress, and shaved their beards. They made their shortest way out of the country, leaving a few behind *incognito*, to look after their property. The town of Mechlin was taken by assault. Alva, as usual, gave it up to rapine. None were spared ; even monks and nuns suffered in the general ruin. But “a priest in the company of Jesus,” says Strada the Jesuit, “who was in high repute at Antwerp, assembled some of the merchants to buy up the articles, that they might be restored to the owners.” Such is the Jesuit’s account. But the common report was this, that the soldiers gave a part of the booty to the Jesuits, and that out of the spoils they built their magnificent house in Antwerp. Perhaps the truth lay between both accounts. They might have taken one-half for themselves, and given the other to the owners.—Such is the supposition of Steinmetz.

The Jesuits ruined Spain by the introduction of the Inquisition, and they destroyed her liberties by sapping her morality. The wealth wrested from their helpless victims, was lavished on courtiers, favourites, and harlots. The profession of religion under their superintendence, became little better than paganism—the repetition of *Aves*, the numbering of beads, and the adoration of crucifixes. The people were reduced to beggary, and the priests lived in luxury. The convents of monks and nuns became no better than dens of iniquity.

The kingdoms of Spain and Portugal were already ruined ere the Jesuits were expelled, nor could their expulsion recal the early prosperity of those countries. The mischief was accomplished, when the character of the people was destroyed. The colleges and convents are no longer under the direction of Jesuits, but the Spanish priests and friars who have succeeded, though inferior in learning and talent, are their rivals in bigotry and superstition—we fear, also, in licentiousness.

There is one circumstance, in the records of the Jesuits, which is very striking. Wherever they arrived, they were opposed by the curés, the working part of the clergy. Even when they had succeeded in gaining the confidence of the Romish dignitaries, they found a foe in almost every curé. Now, whatever of honesty and good intention remained amongst the Romish clergy, was almost entirely confined to the working orders. The curé was poor, and he visited the poor. He was comparatively out of the way of worldly temptation, and if at all in earnest, he had retained something of the simplicity and artlessness befitting a pastor. His conscience instantly told him, that the casuistry of Jesuitism was subversive of the Christian character. Amidst all the darkness of Popery, he felt that the reservations of Escobar and Suarez could not resemble the teaching of Christ and the evangelists.

Such was the opposition which the Jesuits at first encountered in almost every country of Europe, from the inferior orders of the Romish clergy. But, when their influence and power increased, they gradually supplanted the more artless curé, by the pupils and students brought up at their own colleges. A still worse effect resulted from their being employed as the favourite confessors of the rich and the noble. Their confessions became exercises of scholastic logic. End-

less pretences were introduced for the palliation of sin, and for the dispensations of crime. In their intercourse with females, they introduced the most obscene interrogations.—These are not malicious calumnies: they may be verified by the examination of their writings.

The system of the Jesuits has been imitated on a more confined scale, by the congregation of St. Philip Neri, an Italian of the sixteenth century. He established voluntary associations of the secular clergy—living together under an easy rule, but without monastic vows. Their number is of course very small, when compared with the disciples of Loyola; but they have inherited much of their skill and contrivance. They are known in this country under the name of the Oratorians, and are well fitted to advance the cause of Rome in her efforts upon England.

The Oratorians adopt “The Exercises” of St. Ignatius as their text-book. This is a powerful instrument in the hands of a skilful confessor. It can scarcely fail to subdue the stoutest mind, in which there lurks a particle of superstitious fear.\* But they do not profess to adhere to his “Constitutions.” By this middle course they so far modify the system of Jesuitism, as to render it plausible and palatable to English devotees. We believe it is largely introduced at Oscott, and other collegiate establishments of the Romanists in this country.

It is the general effect of this sketch of Jesuitism in Spain and Portugal, to bring before us the order in its most hideous form. The liberties of the Gallican church, not to say the lighter character of Frenchmen, prevented the growth of Jesuitism in France, in its full dimensions. They could never succeed in establishing the Inquisition in that country. In Spain and Portugal, they found a more congenial clime.

\* See Doblado's Letters, pp. 75—79.

The grave and pompous Spaniard was exactly suited to their order. They found a nation addicted to mystery and superstition, fond of intrigue, and lovers of religious pomps and processions. They consequently succeeded in Spain and Portugal to an extent unrivalled elsewhere.

Now, if Jesuitism were calculated to improve the morals, or to increase the happiness and prosperity of nations, it would have rendered both these countries the best parts of Europe. By universal admission they are now amongst the worst. We leave the inference to the logic of the reader. "By their fruits ye shall know them."

## CHAPTER VII.

### THE JESUITS IN GERMANY AND BOHEMIA.

GERMANY—ITS GREAT IMPORTANCE IN EUROPEAN AFFAIRS—THE SEAT OF THE REFORMATION—THE BATTLE-FIELD OF THE JESUITS—THEIR FIRST PROCEEDINGS—VARIOUS COLLEGES FOUNDED—THEIR RAPID SPREAD—THEIR MISREPRESENTATIONS OF LUTHER AND HIS FOLLOWERS—VIENNA, THEIR HEAD QUARTERS—THE FUGGER FAMILY—JESUIT SUCCESS AT MUNICH—THEIR FRAUDS ON OTHER ORDERS—THEY ARREST THE PROGRESS OF THE REFORMATION—CAUSE OF THEIR SUCCESS—ILL EFFECTS OF THE SCHOLASTIC LOGIC—BOHEMIA, ITS EARLY CHRISTIANITY—THE GOSPEL THERE BEFORE LUTHER—THE ARRIVAL OF THE JESUITS—THEIR SUCCESS AT PRAGUE—THEIR SUCCESS IN EXPELLING OTHER ORDERS FROM THE UNIVERSITIES—VAIN REMONSTRANCE AGAINST THEM TO THE POPE—REFLECTIONS.

GERMANY, in its most extensive view, forms the central part of Europe, and may be considered as the thorax or stomach, in reference to the limbs of the human frame. Though not so graceful as the countenance, or so active as the hands and feet, it possesses that magnitude and solidity which has always given it great weight or momentum in the affairs of Europe. At the close of almost every war, Germany seems to hold the scales of the political balance.



The greatest of all religious revolutions commenced in Germany—that revolution, the effects of which will last to the end of the world. When Luther broke down the omnipotence of Rome, he secured to himself and his country an imperishable memorial. No conquests, no naval or military achievements, can compare with the honour of having dissolved the magician's spell, and loosed the thralldom of the soul. So long as the liberty of reading the Bible is the highest liberty of man, so long will the name of Luther be associated—not in a prophetic, but providential view—with that glorious prediction—"to proclaim liberty to the captive, and the opening of the prison to them that are bound."

The church of Rome was still a giant, and she put forth her gigantic powers to crush the daring rebel. "In the year of our redemption, 1483, (I quote the words of Ribadeneira in his *Life of Loyola*,\*) was born in Saxony, a province of Upper Germany, that plague of the human race, that most certain pest, Martin Luther. In the year 1517, he began to rave impiously against the pardons and remissions of sins, granted by the Roman pontiff. Torn by the furies, in the year 1521, in the height of wickedness he proclaimed open war on the Catholic church. In that same year, the Almighty wounded Ignatius in the castle of Pampeluna, that from the base bondage of worldly vanity, he might form a valiant leader, and thus, as it were, oppose to Luther this fierce champion of his church." In another passage, he says: "This man (Loyola) was given in those times by the express bounty and providence of God to the church, to withstand the effort of the heretics. For at the very time in which Luther, with the utmost criminality, revolted from his obedience to the apostolic see, and proclaimed a deadly war against the Catholic church, our Lord, as we have before shown,

\* Vit. Ignat. a Petro Ribadeneira. Antwerp, 1587. p. 150, &c.

raised up this bravest of generals to oppose his nefarious designs—that he might enlist an army in every part of the world, and collect, as his soldiers, those who should bind themselves to the supreme pontiff by a new and salutary vow of obedience, and thus, by their life and doctrine, ward off the Lutheran assault.”—We have adduced these assertions to show, that the founder of the Jesuits was considered by the church of Rome as expressly raised up as the antagonist of Luther, and that his order was selected as the chosen band to oppose the Reformation. It was time that such a band should appear. The scholastics were worn out. The monks and friars were no longer equal to the conflict. Popery would have perished with reviving literature, if Loyola and the Jesuits had not come to the rescue.

We need not be surprised then, that some of the earliest and most strenuous efforts of the new order were directed to Germany, and more especially to that part of Germany in which the Reformation had commenced. No sooner was Loyola elected general, than he dispatched his eldest convert, Peter Faber, with Ortizius, to Worms. Bobadilla and Le Jay were sent to Vienna and Ratisbon.\* William, duke of Bavaria, was the pillar of Romanism in Germany, and patronized the Jesuits at Ingolstadt. Thither Salmeron and Canisius were sent. A severe contest now arose between the two parties. The neighbouring bishops chiefly favoured the papists.† Albert, the son and successor of William, continued to patronize them. The court of Bavaria, even to a late period, was much under the influence of the disciples of Loyola.

In 1552, the great German college was erected at Rome,

\* The diet of Ratisbon commenced 1541. The Romanists were headed by Faber, Estius, Pflug and Gropper; the Protestants by Bucer, Pistorius and Melancthon.

† Cretineau, vol. i. p. 167.

by Julius III. Cardinal Moron was chosen as its president. It was confined to German students, and all its efforts directed towards Germany. When it had become somewhat dilapidated, Gregory XIII. renewed its resources, and endowed it with large revenues. It has done much to support Popery throughout the whole of the German empire.

Vienna has from the first shown much favour to the Jesuits. In 1551, Ferdinand erected for them a large academy. Le Jay continued to preside over it till his death. In several of the German courts, the Jesuits retained their influence, even where the religion of the people was Protestant.

The Jesuits distinguished themselves in Germany, as elsewhere, by defending the most notorious abuses of the papacy. In the time of Pius IV., A.D. 1566, the cry for reform in the court of Rome was universal, even amongst the papists—but the Jesuits remained unconvinced. The emperor Ferdinand was one of the Catholic princes who was loudest in this demand; but the Jesuits in Germany discountenanced his reforms.\*

Canisius was sent from Rome to expostulate with the emperor, and we have the speech of the Jesuit on record. "It does not become your majesty to deal severely with the vicar of Christ—a pope most devoted to you. You may offend him, and check his inclination to proceed with reform. There is every reason to fear, lest while we wish to heal the diseases of Rome or Trent, we should produce worse distempers, especially in this rage of nations rushing into schism. You see what numberless mischiefs ensue—how low the majesty of the most holy apostolic see is reduced—how in every direction they rush into secession, to contumacy, to defection, from obedience due to the supreme master and vicar of Christ. If good men do not oppose this disastrous

\* Cretineau, vol. i. p. 325–331.

onslaught—this hellish torrent—then it is all over with religion, all over with peace, all over with the empire itself.” Such are a few extracts from the speech of Canisius, and they are similar to those which Jesuits of every age have addressed to princes and potentates.

The spread of the Jesuits in Germany was at first very rapid. In 1551, they had no regular establishment, yet only five years afterwards, they had overspread Franconia, Suabia, Rhineland, Austria, Hungary, Bohemia, and Bavaria. The professors of the university of Dillengen were dismissed to make way for the Jesuits, who took possession of it, 1563. Such was their success in their collegiate establishments, that they often decoyed the children of Protestants to attend them. Canisius published a catechism, entitled, “A sum of Christian Doctrines,” which was extremely popular. It became a kind of classic in the Jesuit schools, to enable the youth to imbibe what the Jesuits called piety, with their Greek and Latin. It was long used amongst their colleges throughout the whole German empire. It may be instructive to give the following extracts from this notable catechism :—

“Is there any unity amongst the Protestants?” “Not the least in the world—this is evident from their continual schisms.” “Have you any example in point?” “Yes; Luther himself—whilst in his catechisms he recognised only one sacrament instituted by Christ, elsewhere has professed one, two, three, four, nay, seven sacraments.” “Are there many wicked people amongst Catholics?” “Alas! there are to our shame, but only as Judas amongst the apostles, in the sacred college of Christ—only as tares amongst the wheat.” “How stands the matter amongst Protestants?” “Their doctrine is foreign to all the means of acquiring sanctity, so they are far from teaching it.” “How is this?—do they not boast that they are reformed and evangelical, and much

purser than Catholics?" "The reason is, they teach that good works are of no avail to salvation; that they are only filth which renders us much more hateful in the sight of God. They daily sing these verses:—

‘All our works are vain—they bring  
Nought but bolts from heaven’s King.’ ”

“What do they say of the Ten Commandments?” “They say, that it is not in the power of man to keep them; that they no more belong to us, than any of the old ceremonies of circumcision, and the like.” “Did Luther ever teach that sin is not contrary to the commandments of God?” “Yes, he did expressly in his *Postilla*, published during his life, and in his sermons for the fourth Sunday after Easter.” “What follows from this doctrine of Luther?” “That to adore idols, to blaspheme God, to rob, to commit murder, fornication, and other deeds against the commandments, are not sins.”—Such are a few samples of the words which these artful men put into the mouths of children; and the effects were soon apparent. The children, even of Protestant parents, speedily became superstitious, and began to observe the fasts and days of abstinence. At Cologne, the rosary (a string of consecrated beads) was worn with veneration. At Treves, relics came in fashion. At Ingolstadt, the pupils went in procession to the Jesuits’ school at Eichstadt, to be strengthened at their confirmation with the dew which distilled from the tomb of St. Walpurgi. Germany was forgetting Luther and his companions, whilst listening to the Jesuits.

The success of the order was visible. Ferdinand, in 1551, invited thirteen of their number to Vienna, and provided them with a chapel, which he endowed. In 1556, the Carthusian monks handed over to them a school, which had been under the care of a Protestant regent. In the same year, eighteen

Jesuits entered Ingolstadt. Their principal centres were Vienna, Cologne, and Ingolstadt. From Vienna, they commanded the Austrian dominions ; from Cologne they overran the territory of the Rhine ; from Ingolstadt, Bavaria.

Enthusiasm is electric to the German. The first rector of the Jesuit college at Vienna was Vittoria, a Spaniard, who had rendered his admission into the society memorable by running about the Corso and scouring himself till the blood ran down in streams. But the Jesuits joined to this enthusiasm the most devoted attentions to the poor. They visited the jails and convicts, the hospitals and infirmaries ; they published and boasted of their zeal and labours, and pretended they only imitated St. Paul, when they were reproached with vain-glory and ambition.

Amongst their most powerful friends was the family of the Fuggers. Its members were originally engaged in the trade of flax and linen, but afterwards embarked in commercial speculations, bartering their haberdashery for the precious metals of South America, and the spices of India. They became amongst the wealthiest families in Europe, married into the noblest connexions, and rose to the highest dignities of the state. They were all devoted to the papists, except Ulric, who, though chamberlain to Paul III., became a convert to Protestantism. He was a great collector of ancient manuscripts, and a patron of the celebrated Stephens, the learned printer. His family thought him extravagant, and deprived him of the administration of his property. He retired to Heidelberg, where he died in 1584. "He was the only Protestant of his family ; but," says the Jesuit Feller, "it so happened, that he rendered great service to our religion by bequeathing 1,000 florins to be applied to a pious purpose, requesting his relations to make the application. This sum



became much increased, and subsequently served for the foundation of the magnificent college of Augsburg—one of those which have been of the greatest service to the Catholics of Germany.” The Jesuits occupied it even after its suppression in 1791. “In other words,” says Steinmetz, “the Jesuits got hold of this Protestant bequest, and their moderns much approve of the roguery.”

Their triumph at Munich was also complete. Albert V. of Bavaria, delivered himself into their keeping. They contrived to tax clergy and laity, and to send the spoils to Rome. The king, under their influence, had become such a bigoted Papist, that though the pope in 1564 granted permission for the Bavarian laity to partake of the cup, he disdained to accept the boon. He said, that formerly he had deemed this concession as the safeguard of his throne, but now circumstances had altered, and the concession would diminish the obedience of his subjects. About the same time, a similar transaction took place in France. The French bishops requested the king to demand from the pope permission for priests to marry, and to administer the communion in both kinds. They urged that the rite would facilitate the return of heretics to the church. Five of the bishops were of opinion, that the king had authority to establish the use of the cup, without further ceremony. It was proposed, but defeated by a large majority. The cardinal De St. Ange said: “He would never consent to give so great a poison to the subjects of his most Christian majesty by way of medicine—better let them die first.”

Nor were the Jesuits at Munich content with catechising, and visiting hospitals. When the Bavarian Protestants clamoured for the sacramental cup, steps were taken to quell the rebels. They sent for a reinforcement of Jesuits from Canisius, at Venice; they then set to work with the rustics,



who still held Luther in reverence, pronounced the mass idolatry, and execrated the pope as Anti-Christ. Schorich, the Jesuit, first began with mildness. He was particularly forbearing to ecclesiastics, unless where severity was required. The result was, that within seven months 3,000 rustics submitted, and many others were driven from their homes. The heretical books were taken away, and others substituted. In 1576, so flourishing were their schools and colleges in every part of Germany, that the sodality of the virgin Mary, in Upper Germany alone amounted to 30,000, without counting the numbers amongst the people—"All fighting for her, who is terrible as an army drawn up in battle array," says Agricola.

And why was it that Lutheranism had ceased to be a match for Popery? It was because the Jesuits had succeeded to a great extent, in infecting the descendants of Luther with that scholastic theology, which they had themselves adopted, as the best means of advancing their designs. The scholastic logic is admirably suited to the purposes of Popery. It is full of sophistry and subterfuge; it teaches a man to disguise both truth and error, so that he can become an advocate of almost any opinion. This controversial and disputatious spirit was unhappily carried into Protestantism, from the camp of the enemy. Instead of urging the plain and simple declarations of the Holy Scriptures; instead of referring to the law and to the testimony; instead of being content with the Almighty dictum, "the Lord saith,"—the Lutheran divines now began to build up mazy systems of theology, and to employ that intricate kind of reasoning, which can often defend error, but which only serves to obscure and darken truth. "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor

of the thoughts and intents of the heart ;” but the word of a man is heavy, and dull, and cumbrous ; its distinctions are often artificial, its explanations confused, its arguments unsatisfactory, its conclusions false. Such terrestrial wisdom, when it attempts to pry into the mysteries of God, becomes foolishness ; whereas what is apparently “the foolishness of God, is wiser than man,” see 1 Cor. i. 25 ; iii. 19.

Luther, Melancthon, and their immediate followers, had the good sense and piety to perceive this distinction, and they were more than a match for their artful opponents. But they were followed by others, who fought too much with the arms of the Philistines, and who went down to the enemy to sharpen their goads, (1 Sam. xiii. 20, 21.) Such were Chamier, Rivet, Chemnitz, Calovius, and a host of voluminous writers. Even victory under such leaders could end only in a drawn battle. Their baggage was too heavy and cumbrous to pursue the foe. The Jesuits soon discerned the difference, and they availed themselves of the advantage.

But a still worse effect arose from this change. It taught the reformers, in Germany and elsewhere, to dispute amongst themselves. Bred in controversy with the Romanists, they soon began to quarrel and argue with each other. The harmony of their confessions was no longer visible, when they were so frequently engaged with internal disputes. The Jesuits urged every difference of opinion, as an ecclesiastical schism ; and, though the argument was rather plausible than solid, it greatly injured the cause of the Protestants. It is to such unfavourable circumstances, that we must attribute the check, which has been given to the progress of the Reformation in Germany. Little, if any ground has been gained since the first century after the death of the Saxon reformer. The wide spread of Rationalism in modern times has apparently forbidden all hope of present progress. But from the more general read-

ing of the Scriptures we may anticipate the dawn of a brighter day. The conflict between Popery and Protestantism will henceforth be fought on the issue of granting, or denying, the Bible; and on this issue we cannot doubt that Protestantism will eventually be victorious.

Let us now turn to some of the neighbouring parts of Europe, and first, to Bohemia. It was the privilege of this country to have enjoyed the pure light of Christianity from a very early period. Even about A.D. 800, they could commemorate those who had suffered martyrdom for refusing to worship idols. It was the honour of Adalbertus, bishop of Prague, with his five brothers, to suffer death; but these persecutions arose from the unconverted pagans.\* The Bohemians sent a deputation to Gregory VII., to procure exemption from certain superstitious ceremonials, which some were endeavouring to introduce into their worship. To this petition Hildebrand returned the following answer: "Bishop Gregory, servant of the servants of God, sends health and the apostolic benediction to Wratislaus, duke of Bohemia. Amongst other petitions, your highness requests from us by your letters, that we should permit Divine worship to be celebrated amongst you, according to your custom, in the Slavonic language. Know, then, my beloved son, that we can by no means grant your prayer. After much meditation on the sacred Scriptures, we have found that it has pleased, and does please, Almighty God, that sacred worship should be transacted in an unknown tongue . . . . . For, if the service should be commonly and openly chanted by all, it would be quickly despised and neglected. Nor can it be pretended, that sometimes this indulgence has been granted to the more ignorant, especially to some recently converted. It is true, that such favours were occasionally granted in the

\* *Historia Persecutionum Ecclesiæ Bohemiæ. Anno 1648.*

early church, to meet the wishes of the sincere and ignorant. But it has since been found that many evils, even heresies, have hence arisen, which now that the discipline of the Christian church is established, can no longer be connived at. What your nation, therefore, so inconsiderately demands, we can by no means permit ; and we refuse it by the Divine authority of God, and the most blessed Peter. We conjure and command you, therefore, by the honour of the Almighty, that you will resist by every effort such vain temerity.—Rome, 1079.”

In the year 1197, a cardinal was sent by pope Celestine to Prague, to urge the celibacy of the clergy, and pronounce divorce on all who were married ; but the attempt was indignantly rejected. The endeavour to deny the sacramental cup to the laity was made in the year 1350, under Charles V. It partly succeeded amongst the professors and theologians, who had been lately introduced on the foundation of the university at Prague ; but the common people could not be brought to forsake their accustomed usage. This opposition of the Bohemians to the domination of Rome continued to increase till the days of Huss and Jerome, who were basely condemned to death by the Council of Constance, 1415, 16, as we have related in the introduction to these historical sketches. In the year following, the whole of Bohemia was placed under the papal interdict, and a violent persecution commenced. The Taborites led the way, A.D. 1419, and they were followed by successive witnesses, who may be called the forerunners of Luther. The Reformation in Germany gave them fresh courage, and Prague became filled with those who held the Protestant sentiments. It was now felt necessary to introduce the Jesuits. Their first efforts were during the life of Ignatius, under the patronage of the emperor Ferdinand, whom they persuaded to erect a college in opposition to the

“heretical” university at Prague. Political feuds ensued, and for a time Ferdinand lost his sway in Bohemia. But, when he recovered it, he put the Jesuits into possession of the university itself. Instead of being subject to the archbishop, as heretofore, it now became entirely their own. The emperor also conferred on them “all the rights of the Inquisition, and the power of punishing heretics, and of censuring and licensing books.” In vain did Horrach, the archbishop of Prague, appeal to the pope. The Jesuits were now in high favour at the Vatican. Horrach had before succeeded in expelling the Protestants, but he was completely outwitted by the order. On 4th March, 1654, he was obliged to assist at the appointment of the first Jesuit rector of the university. His memorial is extant, and is so powerful and pathetic, that we give the following summary of its contents. It sets forth that, by the act in question, he was stripped of all the rights he possessed, both in his episcopal character and under the bull which founded the university—that he deems it an attack on ecclesiastical power—that it transferred to a single Jesuit the whole archiepiscopal authority—that, in Prague, the superintendence of schools was assigned to a particular officer by the statutes, and that throughout the kingdom the clergy had that right—that they were now despoiled of their privileges in favour of the single Jesuit rector—that nothing could be more open to abuse, than that all the school-masters in the kingdom should be obliged to appear before the Jesuits at Prague, to receive correction, to be sent back, or even to be banished—that, in usurping these rights, the Jesuits had seized the real and personal estates of the university, without colour of law, and without any fault of the parties injured—finally, that it was only to open the door to hostility and sedition, to grant a power so arbitrary to those who had already shown such a thirst for domineering over the clergy

and the people.—Nothing can be more forcible, and nothing more illustrative of certain recent events, which have taken place in this country.

But the emperor Ferdinand II., who had the Jesuit, Lamorman, as his confessor, was not content with putting the order into complete possession of the university of Prague. He contrived to appropriate to it many of the richest benefices in Germany. Having subdued the Protestants in 1629, he commanded that the livings which they held should be restored to the several orders to which they had formerly belonged. Every stratagem, violence, and calumny was resorted to by the father confessor, to deprive those orders of their ancient possessions. The details of these robberies have been frequently printed.\* The excesses of the Jesuits became so notorious, that the Catholic nobility of Westerlandia felt it a duty to make a public complaint to pope Urban VIII. : “We see,” they said, “not without great astonishment, that the fathers of the society of Jesuits, by their influence and flattery with sovereign princes, notwithstanding their great wealth, wish to seize on abbeys, endowments, and monasteries.” The Catholic electors of the empire, including the archbishops of Treves, Mayence, and Cologne, opposed themselves in like manner to this insatiable spirit, at the general assembly at Ratisbon, A.D. 1641.—The reader is requested to remember, that all these charges against the Jesuits are advanced, not by Protestants, but by the most influential members of the church of Rome.

We shall now close this sketch of the Jesuits in Germany and Bohemia, with a few general remarks. It must be evident to all who trace their arrival in any country, that they are sent by the pope as his express missionaries, for preaching and upholding the Romish church, whenever it is in danger,

\* See Poynder, vol. ii. p. 26, &c.



or wherever it has any hope of introducing its doctrines amongst Protestants. When Popery flags or languishes, it is the Jesuit who is commissioned to give it new life and energy. No doubt, as we have seen, this has often stirred up envy and opposition from the secular and monastic clergy of the other orders. But such times have now passed away, and the Jesuits work harmoniously with the rest. This arises in a great measure from the loss of their riches, and from their extinction as a public body, taking a visible station in civil affairs. This external change greatly conduces, however, to their invisible and spiritual influence. Whilst the Jesuits were quarrelling and conflicting with other orders, the public attention was roused, and it generally terminated in their banishment. But the danger now goes on unnoticed and unperceived. They exert their energies in schools and colleges, without attracting any opposition. It is thus that they are now clandestinely busy and active in every part of England, Scotland, and Ireland.

How many amongst the working Romish clergy in England are Jesuits, it is impossible to assert with any accuracy. That numbers are of that order there can be no question. But it is the effect of Jesuitism, as it now exists in harmonious union with the rest, to render the whole body essentially, though not officially, Jesuitical. There is no leaven so active and diffusive, as the doctrines of the Jesuits. It results from the very genius of their order. A Jesuit is secular, insinuating, ever on the watch to avail himself of any opportunity to carry out his designs. The alarm and opposition which he formerly created, have now passed away. He moves *in vacuo*, without any resistance from the other orders. He moves also in secret, so that he is often unknown and unsuspected by those who might wish to counteract his efforts.



It is always pleasing, however, to find a character, in which even the principles of Loyola have not been sufficient to close the mind and conscience against the evidence of Christian truth. Such a character was James Reihing. Born at Augsburg, 1579, he was educated at Ingolstadt. He made a vow, that if he recovered from a dangerous illness, he would take the habit of a Jesuit. Accordingly, he made his novitiate at Landsberg, taught the classics at Inspruck, and divinity at Ingolstadt. Aquaviva, the general, was so much pleased with Reihing, that he created him doctor of divinity. He studied day and night to confute the Lutherans. But, being obliged to answer their Scriptural arguments, he became convinced of the badness of his cause. He embraced Lutheranism, and became professor of divinity at Tubingen, preacher in ordinary, and director of the college. The Jesuits tried hard to bring him back, but all was in vain. "He knew the men, and their communications." He died May, 1628, six years after his conversion. He has left several learned books, some composed when he was a Romanist, and others after he became a Protestant.\* But such examples are extremely rare. It is only once or twice in an age, that a Jewish rabbi, a Hindoo Brahmin, or a Romish Jesuit, can be brought to unlearn his errors, and to accept the gospel in its simplicity. Nothing but Almighty grace can humble the pride of learning, or unravel the deceits of sophistry.

\* Bayle.

## CHAPTER VIII.

### THE JESUITS IN POLAND, SAVOY, SWITZERLAND, VENICE, &c.

THEIR ARRIVAL IN POLAND—OCHINUS, HIS CONVERSION, CHARACTER  
—THEIR INTERFERENCE IN POLITICS—THEIR EXPULSIONS—  
PIEDMONT AND SAVOY—THE WALDENSES—THEIR EARLY PERSE-  
CUTIONS—THEIR PERSECUTION BY THE JESUITS—THEIR ARRIVAL  
AT VENICE—THEIR INTERFERENCE IN CIVIL AFFAIRS—ABUSE  
OF THE CONFESSIONAL—DISMISSED BY THE SENATE—THEIR  
INTRIGUES FOR A RETURN—FINAL EXPULSION—ARRIVE AT  
GENOA—SKETCH OF THEIR NUMEROUS COLLEGES IN ITALY—  
THEIR SODALITIES, RETREATS—THEIR CONDUCT IN THE GRISONS  
—THEIR EXPULSION—REFLECTIONS.

THE introduction of the society into Poland was the last expedient attempted by Lainez, A.D. 1565. It was accomplished under the reign of Stephen Battor. They commenced at Pultowa. In 1582, he presented them with a church at Riga ; but, as usual they soon embroiled themselves in disputes with the other orders. In 1596, the whole city of Riga rose up against them.

The cause of the Reformation had been warmly embraced by the Poles. It rolled along the southern shores of the Baltic, through the Prussian dominions, and entered Poland.

In 1558, the principal towns had the free exercise of the Protestant worship confirmed to them by charters. Even in Poland, numbers of the nobility had previously embraced the Protestant opinions, as more in accordance with the love of freedom. It was a common saying amongst them; "A Polish noble is not a slave to the king; shall he be a slave of the pope?"

The aged Bernard Ochinus had just arrived in Poland. He was one of the ecclesiastics of Italy, who fled that country in the fifteenth century, to espouse the faith of the reformed. Born at Sienna, he had been first a Franciscan, and afterwards a Capuchin. In 1542, he was elected general of the Capuchins. Some have affirmed he was the pope's confessor, but Bayle does not credit the assertion. Be that as it may, we have the authority of a Romish cotemporary (Bzovius) for the following character; "Ochinus was at that time in such high esteem, that he was reputed the best preacher in Italy. He was able to affect his hearers as he pleased with his action and eloquence, and the more, because his life was in agreement with his doctrine." A favourite with all, he practised every kind of mortification, he lived on the sparest diet, and never tasted wine. Nothing was further from his thoughts than quitting his church and order, when he fell into the hands of a Spanish civilian, who had been favourably impressed with the opinions of Luther, and who raised some doubts in his mind. It was at Naples that he met with this Spaniard, and he began at once to declare his change. He was suspected, and summoned to Rome. On his way, at Florence, he met with his friend Peter Martyr, to whom he communicated the mandate which he had received. Martyr felt that they were both in the same perils. They resolved to retire to some place of safety. Ochinus took the road to Geneva, Martyr went into Switzerland. The flight of Ochinus caused

great uneasiness to Paul III., who was so incensed, that he could scarcely be prevented from abolishing the order of the Capuchins. Ochinus went to Augsburg, where he published some sermons. In 1547, he made a voyage to England, in company with Martyr, and was received in the most friendly manner by Cranmer. The death of Edward VI. soon followed, and they were obliged to retreat to Strasburg. In 1555, Ochinus became the minister at Zurich. Bullinger was his intimate friend, and there he remained till 1563; but was ordered to quit on account of some singular opinions in his "Dialogues." They related to Polygamy, which Ochinus erroneously defended. Nor was he permitted to stay at Basil, so cautious were the reformers of abetting any unscriptural doctrines. Ochinus was seventy-six years of age when he reached Poland. The pope's nuncio, Commendone, drove him out of the kingdom. He died soon in Moravia. Though a man of splendid abilities, and unquestionably sincere in his conversion to Protestantism, we cannot regard him as an honour to the Reformation.

Commendone, however, did not expel the aged Ochinus on account of his errors in the matter of Polygamy, but simply because he was *a heretic*. He had induced the senate to pass a decree for banishing all foreign heretics. But this was no specific against the Protestant plague which infected Poland. Canisius was then sent to the Polish diet to prevent any decree prejudicial to the Romish church. But all his efforts were fruitless. The cause of Protestantism advanced with rapidity. To counteract its progress, the Jesuits, A.D. 1605, took part in the political struggles between Poland and Muscovy. They obtained the favour of Sigismund, by aiding the pretended Demetrius in his designs on the Russian diadem.\* All their intrigues ended in their discomfiture. After

\* See Russell's History of Modern Europe, vol. iii. lett. lxxvi.

provoking numberless massacres and insurrections, they were compelled to leave Russia.

They were nothing daunted in Poland. In 1622, they commenced their plots for obtaining possession of the university of Cracow. By royal grants their revenues amounted to above 400,000 livres. Besides two establishments, one of confession, and the other of probation, they obtained a college at which they boasted they could nominate the professors. The university became alarmed, and deputed members to represent to the king, that, from the well-known character of the Jesuits, this new institution threatened them with ruin. The king replied that nothing should be done to injure the university, and that one college should not be set up against another. The Jesuits now affected submission, but took an oblique course to obtain their object. They tried to gain over some member of the university, and supplicated permission to teach their own members. But the stratagem was discovered, and they could not succeed. Another course was adopted. The festival of St. Ignatius was celebrated, and they invited all the professors to attend. A splendid repast was provided, and they expected to be allowed for once to hold public acts in philosophy and theology. Had permission been granted, the course would have been open for the future ; but the rector of the university convoked the professors, and it was resolved immediately to protest against such proceedings. The protest was laid before the magistrates, July 13th, 1632. The whole city was against them, and so ill was the festival attended, that they had it chiefly to themselves. It was at this festival they exhibited a banner, which represented God, the Father, committing to Ignatius, the care of Rome and of the whole universe. Soon after at the canonization of St. Theresa, they again came into conflict with the university. Here all the city was pre-

sent, especially the university professors. They denounced the university, "as injurious to God, to sacred places, to the sovereign pontiff, to the king and to the Society of Jesus." The university refuted this assertion with great spirit; yet, in spite of public indignation, the Jesuits found means to influence the king, and to open their schools. They gained over his majesty to believe all their calumnies against the university of Cracow. Persuaded by these misrepresentations, the king actually ordered his troops to the walls of the city. They received their orders from the Jesuits. Cracow was filled with cruelty and carnage. The soldiers at length refused to act. Matters were now drawing to a crisis. The whole kingdom was in commotion. On the 4th of March, 1626, the states assembled at Warsaw, and there is yet extant an interesting summary of their proceedings. The marshal of the empire denounced the disturbances excited by the Jesuits. The palatine of Posnania advised that a definitive judgment should be given, prohibiting then and for ever a school of Jesuits in Cracow. The decree was carried by a large majority. But the machinations of the Jesuits still continued. When they could not teach, they acted plays, and turned their schools into theatres. They next refused to pay tithes to the clergy, and obtained from the pope, 1640, a decree in their favour. This decision filled Poland with fresh commotions. Both parties had now recourse to arms.

It would be tedious to continue these records of Jesuitical strife and bloodshed in unhappy Poland. They persisted, from time to time, in stirring up civil and religious disturbances in that unfortunate country. In 1759, the quarrels of the Jesuits with the universities of Warsaw and Cracow were as violent as they had been a century before.

Let us now visit some of the smaller European States,

which we have not hitherto noticed. It was the high privilege of Piedmont and Savoy to have concealed in their valleys, from very early times, some faithful witnesses to the same doctrines which Luther afterwards more distinctly proclaimed. They testified against the errors of the church of Rome, and naturally provoked her rage and persecution. In the year 1380, Francis Borelli, a monk of the order of Minorities, had a commission to inquire into their doctrines. Numbers were pronounced heretics, and delivered over to the secular power for execution. These persecutions appear to have extended into neighbouring countries, and to have reached various parts of France, Germany, and Italy. Hence the names of Waldenses and Albigenses have been applied to different states and provinces, and may be considered as comprising all "the forerunners of Luther," who substantially agreed with the doctrines of the Protestant Reformation.\*

Savoy and Piedmont early attracted the notice of the Jesuits. In 1560, Possevinus was deputed by Lainez to wait on Emmanuel Philibert, the reigning duke. He left Rome with the dress and title of a beneficiary, pretending not to be a Jesuit, says the Jesuit Sacchinus, that he might more freely transact his secret business. At his audience, he suggested that all who had departed from the Romish church would prove very unfaithful subjects, and that the monks were quite unable to convert them. He then advised the duke should follow the example of the emperor Ferdinand, who was constantly founding colleges for the Jesuits, as the best instructors of the youth. He instanced their mighty success in Spain and Portugal. The result was that Philibert wrote to Lainez for professors to take care of two colleges. Possevinus insinuated himself also into the good graces of many of the unsuspecting Reformers.

\* "Luther's Forerunners," by Perrin of Lyons. London, 1624.



The sentiments of Calvin had spread far and wide amongst their colleges, and whilst Savoy was under the dominion of France, the people enjoyed religious toleration. But now it was subject to the duke, who followed the advice of Possevinus, and commenced a furious persecution. The most horrible tortures and barbarities ensued. The Calvinists held a consultation, and it was determined, that, rather than wage war with their prince, they should retire to the mountains. Some took refuge in the Grisons; others in despair clung to their hovels, and resolved to defend their lives to the last. Two thousand men, under the count of the Trinity and the Jesuit Possevinus, were sent against them. The victory was dubious. Negotiations followed. Indemnities were demanded to such an extent, that all their flocks were sold to pay the interest. They were disarmed. Their ministers were banished. Their wives and daughters dishonoured, and their villages burned to celebrate the triumph. In the midst of these horrors, Possevinus was searching for the books of the heretics, and substituting the catechism of Canisius. His party now thought of recommending him to the pope for a bishopric.—So much for the Jesuits in Savoy. Let us now turn to Venice.

In 1542, Lainez was commissioned by the pope to form an establishment of the society at Venice. He took with him Andrew Lippoman, and they commenced the college at Padua. In the following year, they were joined by Polancus. Soon after, jealousies began to arise, but they prevailed on the senate to make a decree in their favour, and to confirm them in the college. They went on prosperously till pope Paul V., in 1606, laid the republic under an interdict for disobedience. The senate refused to obey orders. The Jesuits, commanding the inhabitants to submit, were obliged to quit, and retreat to Ferrara. Father Paul asserts, that they con-

cealed the vases and valuable ornaments of the church, as well as their books and furniture, but left behind a quantity of crucibles for melting metals, which occasioned great offence. The Venetians were convinced that the Jesuits had irritated the pope against them—that they had diminished the affection of their wives and children, by persuading them that their husbands and fathers were excommunicated. The senate, he says, had discovered that the Jesuits had availed themselves of the confessional to disclose the secrets of families, the talents and disposition of individuals, and the resources of the state; and that they transmitted an account every six months to their general.

These accusations induced the council of state to resist every attempt to re-establish the order. In June, 1606, they decreed their perpetual banishment; but fifty years subsequently, the Jesuits found means, by intrigue, to re-enter the Venetian states. Pope Alexander VII., in the beginning of 1657, made great efforts to conciliate the senate. The French ambassador joined the nuncio in supplicating their return. The senate was divided on the question, but circumstances favoured the Jesuits. The republic was at war with Candia, and needed the pope's permission to tax the clergy. The pope's nephews, the Chighi, required money to build their palace. In these mutual wants the Jesuits offered a large sum to the pope, which he might distribute, either to the republic or his own family, on the condition that the society should return to Venice. The pope agreed, and the senate permitted their return. But they were received on the most humiliating terms. They were forbidden to instruct the young, to harbour any other than natives in their houses, or to reside in the same town beyond a limited time. On the 29th of November, 1759, the senate abrogated the assemblies, which the Jesuits had

opened for nobles, ecclesiastics, burgesses, and merchants, as contrary to the laws. Soon after, every subject of the republic was forbidden to wear the habit of a Jesuit, without formal permission. The superiors were ordered to furnish an exact list of their names, employments, and country. These decrees speak for themselves—they prove the suspicion and dread which were universally entertained of their characters.

Nor were the Jesuits in higher repute at Genoa. In the midst of the disputes of Paul V., with the Venetians, they attempted to establish themselves in several of the Italian republics. Amongst other places, they tried to form academies for the instruction of youth at Genoa. But the magistrates received them with much suspicion, having discovered that they had committed frauds in certain pecuniary transactions with the doge. They accused the fathers of stirring up secret plots and conspiracies, and supplicated the pope, that he would suppress their establishments, as dangerous to the tranquillity of the state. The pope, enraged at this address, commanded the republic to revoke their proceedings against the society. The magistrates, fearful of resistance to papal authority, agreed to the revocation, on the understanding that the Jesuits should no longer interfere in civil affairs.

It may give some idea of the rapidity of the movements of the Jesuits, during the life of Loyola, and on the accession of Lainez to the generalship, when we inform the reader, that, in that period, they simultaneously established a large college at Geneva, which was supported by the wealth of Paul Doria, and another at Loretto, under the patronage of cardinal Rodolph, which was much frequented by the devotees of the virgin Mary, and confirmed by papal authority. At the same period, the society made its way into Sicily. A spacious college was founded at Syracuse, by Vega, and

another at Monreate, near Palermo, at the expense of the cardinal Alexander Farnesius. Sicily was formed into a distinct province of the order, under the care of Jerome Dominicus, A.D. 1549. At Naples, Florence, and Ferrara, in 1551, colleges were respectively founded by Salmeron, Bobadilla, and Le Jay.

When they could not succeed in establishing regular colleges, they formed "sodalities," which consisted of clubs to which others were invited. They had also minor associations, under the name of "Councils of Charity," and "Congregations of the Virgin." A Jesuit presided, heard the confessions, said mass, and administered the sacrament. These "sodalities" were arranged according to the ranks of society; the nobles formed the highest class, the merchants the second, and the third was composed of servants and mechanics. They were under the strictest obligation to secrecy.

There were similar institutions for females, under the name of "retreats." Whosoever looks into the Catholic Directory, will find they are still continued. These sodalities and retreats are of very early date. They began in Sicily, in 1555, the year before the death of Ignatius. The Jesuits found great difficulty, as might be expected, in managing their female converts. It often exposed them to many ill reports. At Venice, the senate charged them with the most licentious conduct in their superintendence of these spiritual retreats. The senators forbade their wives to confess to the Jesuits. However, their convents and confessionals spread over every part of Italy.

Nor was the Isle of Corsica forgotten. In 1548, the college of Merlina was commenced at Perusia; another also was established under the care of Mercurian, who, in time, became general of the order. But the conduct of the Jesuits at the latter college was so liable to suspicion, from their

abuse of the confessional, that in 1553, accusations were preferred against them, to the court of Rome. Ignatius was still living, and came forward in behalf of his order. He sent a deputy to the island, who reported that all the accusations were unfounded. The pope lost no time in declaring their innocence.

In 1560, the Jesuits penetrated into Switzerland. The mission consisted of three priests, and three laymen. They soon contrived to gain the good opinion of an elderly man of property, who belonged to one of the first families in the Valteline. Antonius Quadrius, at his decease, bequeathed all his wealth to the Jesuits, for the purpose of building a college. The governors of the canton interfered, and commanded them to leave the country, but the Jesuits refused to give up the property. It raised a great commotion. The people took part with the injured family, and the Jesuits wished to compromise the dispute by giving up a part of the estate. They went on with the college, till a positive mandate for their departure arrived. They then prevailed on all the Romish princes to aid their cause. It now came to a public trial. The Jesuits urged the great benefits they had already conferred on the rising generation. The lawyers, on the other side, said it was notorious the Jesuits had taken advantage of old age and impaired intellects to obtain property. The sentence of the court was against them. A decree was passed for instantly banishing them from the Grisons. The reader will hardly need to be reminded of the fact of their order having, at a subsequent period, obtained a footing in Switzerland. It is only a few years ago since the Jesuits were the cause of political dissensions in some of the cantons, which led to a temporary interruption of the peace of Europe.

We have thus traced the Jesuits in Poland, Piedmont, Savoy, Venice, Genoa, and Switzerland. Wherever we have

found them, they retain the same essential character, under every variety of aspect. Should the Jesuit missionaries arrive in a Protestant country, they quickly stir up persecutions, and fill the land with woe and tumult. In Roman Catholic countries, they direct their plots against the other orders, and the secular priests. Such was their character and conduct in days of yore—but the circumstances of modern Europe have considerably modified their methods of procedure. No longer able to control official princes and potentates, courts and cabinets, they are employed to carry on the designs of the Romish church in a more private and less ambitious manner. In this country, their chief occupation consists in superintending the numerous educational establishments, which exist in every part of the kingdom. They are indefatigable in their efforts to train the minds of the youth committed to their care in the most bigoted principles of Popery. They are also amongst the most eloquent of the Romish preachers. They conduct their principal literary and theological works. But in this country they seldom come forward ostensibly. The time has not yet arrived.

The church of Rome now, as ever, most ardently desires the recovery of England to the bosom of the Romish church. It is the theme of her earliest orisons, and of her latest vespers. She pursues the course which is adapted to the times. She does not threaten us with interdicts—she only sends us bishops, priests, and Jesuits. She affects to treat us with kindness. She employs artifice, because force is beyond her power.

Now the Jesuit is exactly the agent who is suited to promote those indirect endeavours to conquer and subdue England to the Romish church. Wily and artful, he can insinuate himself into every company. A disguised Jesuit may be your next neighbour, without your even suspecting him.

He bides his time before he pounces on his prey. He is ever on the look-out for a convert. His talents, manners, and address, are sure to recommend him to favourable notice.

With a foe so subtle to contend against, how full of warning is the apostolic counsel, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi. 13—18.



## CHAPTER IX.

### THE JESUITS IN ENGLAND.

SUCCESS OF THE REFORMATION IN THE REIGN OF EDWARD VI.—  
MARY—ELIZABETH—OPPOSED BY THE PAPISTS—CARDINAL ALLEN  
—THE FIRST JESUIT IN ENGLAND—BULLS ISSUED AGAINST, ACTS  
OF PARLIAMENT IN DEFENCE OF, ELIZABETH—CAMPIAN—PAR-  
SONS—TRIAL AND EXECUTION OF CAMPIAN—HARDING—STAPLE-  
TON—JAMES I. OPPOSED BY THE PAPISTS—GARNET—WATSON—  
THE GUNPOWDER PLOT—CATESBY — FOREIGN COLLEGES — THE  
FATAL VESPERE — CHARLES I. — HENRIETTA — CONTEMPLATED  
ERECTION OF ROMISH SEES—LAUD—FISHER—KNOTT—PURITAN  
JESUITS—CHARLES II.—JESUITS FAVOURED—POPISH PLOT—  
COLEMAN—REVOLUTION—WILLIAM III.—HIS LIFE ATTEMPTED  
BY THE PAPISTS—QUEEN ANNE—LITTLE KNOWN OF THE JESUITS  
IN THE REIGN OF GEORGE I.—ACTIVE, NUMEROUS, BUT IN-  
VISIBLE—PRESENT POSITION AND INFLUENCE.

DURING the short reign of Edward VI. the work of the Reformation in England went on prosperously; but everything was reversed on the accession of Mary. The papists amply revenged themselves on the Reformers, and Smithfield was illuminated with the flames of the martyrs. At Oxford, Cranmer, Ridley, Latimer, and Hooper, sealed their sincerity with their blood. In 1555, Mary restored to the Romish

church all the abbey-lands in possession of the crown. Her bloody reign was short—five years, four months, eleven days. She died, November 17th, 1558, aged forty-three.

The accession of Elizabeth was hailed by the Protestants with the greatest exultation, but the papists viewed it with much dismay. The parliament met January 25th, 1559, and the supremacy of the queen was declared. The book of Common Prayer was restored as it had been in the reign of Edward VI. These acts were carried, although the struggle was violent between the contending parties. The majority of the clergy were papists in their hearts, but the majority of the people were with the Reformers. In despair, the papists now looked out for foreign aid. Many betook themselves to Rome; amongst others, William Allen, the celebrated founder of Douay College, which afterwards sent so many Jesuits into England. As this individual may be considered the father of the English Jesuits, we shall present the reader with a brief account of his life and actions.

We cannot ascertain the year of William Allen's birth. He was educated at Oriel College, Oxford, and became a dignitary in the reign of Mary. After a residence in Flanders of two years, he went to Rome with his old master, Morgan Philips, and Dr. John Veudeville, regius professor of canon law in the university of Douay. An accidental discourse on the road, led to the formation of the English college at Douay, and, by degrees, of all the other colleges which have since furnished England with Romish missionaries. Some time afterwards, Allen returned to Louvain, and received an invitation from Veudeville to come over to Douay, and to finish his academical degrees. This invitation was accepted. Allen settled at Douay, and renewed his project of continuing the succession of the Romish clergy in England. He invited from Oxford and Cambridge, men who were scattered in the

various universities of France and Flanders, to form a college at Douay. Morgan Philips, his tutor, who had been provost of Oriel, and several others, contributed towards its erection. Veudeville prevailed on some of the neighbouring monasteries to furnish further aid. In a short time the college contained nearly one hundred and forty students, besides eight or nine eminent professors. Allen now applied to Rome for further assistance. Pope Pius V. encouraged him by a commendatory letter. In 1575 he went to Rome, and procured an allowance of one hundred Roman crowns, to be paid monthly out of the papal treasury. This was subsequently augmented to an annual pension of two thousand crowns, which is continued to this day. In 1578, on account of some jealousies and disputes with the magistrates, the college was removed to Rheims. Pope Gregory, in the year following, endowed this new institution with revenues amounting to £1,500 sterling. Two Italian Jesuits were chosen as prefects.

At the period of the invasion, Allen was at Rome. Philip II. was there also, and requested that Allen might be made a cardinal, and that, if the Armada should prove successful, he might be appointed legate, with a commission to reunite the country to the Roman see, and annex it to the Spanish crown. Sixtus accordingly created him cardinal, August, 1587. Allen fulfilled his task, and composed his "Admonition to the Nobility and People of England and Ireland." This was a most scurrilous invective against the queen, defaming her private character, and exciting her subjects to open insurrection. He printed, also, for more general distribution, "A Declaration of the sentence of Deposition of Elizabeth, the Usurper and pretended Queene of Englande." Allen inserted his name in the title-page, as "Cardinal of Eng-

lande." He passed the rest of his life in getting up plots and conspiracies against her majesty, and died 1594.

Though "the Society of Jesus" had been founded so far back as 1540, it was not till 1562 that any Englishman became a member of the order. Loyola wrote to Cardinal Pole to signify how agreeable it would be to him, to see some Englishman admitted a member of the English college at Rome; \* but none was found, till George Ware presented himself as a candidate for the novitiate in that year. The first Jesuit who set his foot in England was the celebrated Ribadeneira. He was sent by Philip II. of Spain to console and assist queen Mary in her last moments. Ribadeneira was a man of observation. Some years afterwards, he published a treatise "On the English Schism," in which there is less rancour and acrimony than might have been expected, and some curious anecdotes respecting the personal character of Mary.

When it was clearly discovered that Elizabeth was resolved to set aside the policy of her sister, and return to that of her father, pope Pius V. set no bounds to his rage. His predecessor had attempted in vain to seduce her from her Protestant convictions. It now remained only to try what terror and violence could effect. In 1570, February 25th, a bull of excommunication was issued against her, consigning her to everlasting misery hereafter, and depriving her of her royal dignity, "But the time was gone by," as Dr. Lingard informs us, "when the thunders of the Vatican could shake the thrones of princes." Some of these bulls, however, were forwarded to the Spanish ambassador in London, and early on the morning of May 15th, one was affixed to the gates of the

\* This college was generally called the English Hospital, built and endowed by our kings during the Saxon heptarchy, for the entertainment of pilgrim-strangers of that nation.—See *Berington's Memoirs of Panzani*, pp. 39, 41.

bishop of London's residence. Felton, a papist of property in Southwark, was found guilty of the act. "He suffered the death of a traitor," says Dr. Lingard, "glorying in the deed, and proclaiming himself a martyr to the papal supremacy."

In the year following, several stringent acts of parliament were enacted against the papists, making it treason to hold any correspondence with Rome, or to receive any popish bulls. Nor were these defensive measures uncalled for. Various plots and conspiracies were entered into by the Romanists to destroy Elizabeth, and re-establish popery. To aid these endeavours, the college of Douay, already alluded to, was established in 1568. "In a short time," we quote Dr. Lingard, "the new college contained no fewer than one hundred and fifty members, many of them eminent scholars, all animated with zeal for the propagation of that religion on account of which they had abandoned their own country. Their object was to study theology, to receive orders, and to return to England. In the course of the first five years, Dr. Allen sent almost one hundred missionaries into the kingdom." The effect of this college was soon apparent. In the years 1575—1578 several priests were tried and executed for high treason.

"Missionaries now poured into the kingdom," says Dr. Lingard; "Gregory XIII. established an additional seminary in Rome, and Mercurianus, the general of the Jesuits, assented to the request of Allen, that the members of his order might share in the dangers and glory of the mission. For this purpose he selected Robert Parsons and Edward Campian, two Englishmen of distinguished merit and ability."

We have thus met again with the Jesuits. Alas! now they are Englishmen, and on English ground. Before we proceed to narrate their public history, it may be instructive to look

into their private biography. Edward Campian was born in London, 1540. He was educated at Christ's Hospital, and as a boy of talent was selected to make a speech before queen Mary at her coronation. In 1566 he made another speech before queen Elizabeth, when she was entertained at Oxford. Two years afterwards, he went into Ireland, turned papist, and labouring to make proselytes, was cast into prison. He escaped into England, and in 1571 betook himself to the English college of Jesuits at Douay. He now publicly renounced Protestantism, and in 1573, was admitted a professed member of the order at Rome. He then went to Vienna, and composed a tragedy called "Nectar and Ambrosia," which was acted before the emperor with great applause. Thence he went to Prague, and taught in the Jesuit college, as we have formerly mentioned. At length he was summoned to Rome, and sent by Gregory XIII. into England, where he arrived in June 1580. So much for the present—ere long we shall meet with him again.

Not less eminent than Campian was Robert Persons, Parsons, *alias* Doleman, born 1546, at Nether Stowey, near Bridgewater. He was of low extraction, his father having been a blacksmith ; but the boy had so much genius, that he was sent by the vicar of the parish to Baliol College, Oxford, in 1563. He greatly distinguished himself as a tutor ; but, on becoming bursar, in 1572, he was convicted of defrauding the society and falsifying the accounts. He had before been accused of gross immorality. Not being willing to undergo investigation, he resigned his fellowship in the year following, and quitted Oxford. Soon afterwards, he went over to Louvain, and spent some time with the Jesuits at their college. After wandering in different parts of Italy, he came to Rome, and finding there some English Jesuits, he became a member of the society in May, 1575. After the completion



of his studies, he became director of one of the chief penitentiaries, and confessor of the pope. He was also instrumental in the appointment of father Allen, as rector of the English seminary at Rome.\* In return, Allen recommended him for the English mission, which, in 1580, was designed to destroy Elizabeth and English Protestantism. He arrived with Campian in June, as we have just stated.

In the following year, 1581, "the queen's ministers called on the two Houses for laws of greater severity to defeat the devices of the pope,"—we are still quoting Lingard—"who had sent Jesuits into the nation to preach a corrupt doctrine, and to sow, under the cover of that doctrine, the seeds of sedition." Very severe penalties were enacted. "It is plain," continues the popish historian, "that if these provisions had been fully executed, the profession of the Catholic creed must, in a few years, have been entirely extinguished."

Parsons and Campian addressed a letter to the lords of the council, defending their mission, stating that they came merely for spiritual objects, "Yet declaring that all the Jesuits, forbidden to meddle with worldly concerns, or in the world, had made a holy league to run every danger, and suffer every kind of torment, and shed their blood, if necessary, for the restoration and propagation of the Catholic faith."† Campian, for nearly a year eluded the pursuit. But Cecil knew how to deal with traitors. "No man," says Lingard, piteously, "could enjoy security even in the privacy of his own house, where he was liable at all hours, but generally in the night, to be visited by a magistrate at the head of an armed mob." At length, Campian was taken at Lyfford, in Berkshire, and conveyed to the Tower. Parsons more prudently retired beyond the sea.‡ Elizabeth—we abridge

\* Cretineau, vol. ii. p. 254,

† Lingard.

‡ He died, aged 64, 15 April, 1610.—See Berington as before p. 83.



the narrative of Lingard—"was desirous to see this celebrated man. She asked him, if he acknowledged her for queen. He replied, not only for queen, but for his lawful queen. She then inquired, if he believed that the pope could excommunicate her lawfully. He answered, that he was not a sufficient umpire to decide in a controversy between her majesty and the pope. It was a question which divided the best divines in Christendom. In his own opinion, if the pope were to excommunicate her, it might be insufficient, as he might err. By his ordinary power, he could not excommunicate princes. Whether he could by that power, which he sometimes exercised in extraordinary emergencies, was a doubtful and difficult question, to which some persons had answered in the affirmative." \* This is the perfection of Jesuitical casuistry. It rivals—nay, we think it exceeds any of the extracts in "The Provincial Letters."—"At length, Campian, twelve other Jesuits, and one layman, collected from different prisons," says Lingard, "were arraigned in two separate bodies,"—"the report of their trials must convince every reasonable man of their innocence!" We are not amongst those reasonable men. We think they were convicted, on the clearest evidence, of conspiring against the life of Elizabeth, and asserting the deposing power of the pope. They suffered not as papists, but as traitors to the laws of their country. Only three, Campian, Sherwin, and Briant, were selected for execution, December 1st, 1581.

These unhappy men had been led on by the writings of the Jesuits, particularly by a work of Allen's, to think that the pope might, in any emergency, depose or destroy the governor of any state, who opposed the Romish church; and they justified their opinions from the examples of the Old Testament! Neither Elizabeth nor any other Protestant

\* Lingard.

monarch could be secure against such dangerous doctrines.\*

On the decease of Elizabeth, the Jesuits were amongst the foremost of the papists in plotting for a Romanist to succeed her. "After the death of cardinal Allen, 1594, Parsons left the court of Spain, to reside at Rome. He now professed to limit his views to the succession of a Catholic sovereign. Who that sovereign should be, it was not for him to determine. It was a question left to the decision of the pontiff, the neighbouring princes, and the people of England."† We do marvel at the presumption of father Parsons, and we marvel also at the folly of the popish historian who could declare it. Clement VIII. felt no scruple in exercising his share of the appointment. "He signed two briefs, addressed to the English nobility and clergy. But in them he mentioned no name. He merely exhorted the Catholics to refuse their aid to every claimant who would not promise to support the ancient worship, and to take the oath which had been formerly taken by the Catholic monarchs. These instruments were forwarded to the nuncio at Brussels, and through him to Garnet, the superior of the Jesuits, with an injunction to keep them secret, till the death of Elizabeth. Garnet obeyed, and, on the succession of the king of the Scots, prudently committed them to the flames."‡ To speak in plain words—GARNET was a Jesuit from first to last §—and is well deserving of a slight memorial.

Henry Garnet was born in Nottinghamshire, in 1555, and educated at Winchester School. He went to Rome, and

\* By a solemn Edict, Nov. 15, 1601. the Jesuits were expelled the kingdom, never more to return. We are sorry to witness the nullity of this Edict.

† Lingard.

‡ Ibid.

§ "Why may not the Jesuits," said Garnet, "have the pre-eminence over the secular priest in England, as they have at Rome over the English Seminary?"—Berington, p. 41.

took the Jesuit habit, in 1575. He studied under Bellarmine, Suarez, and Clavius, and became professor in several colleges. He returned to England, 1586, as provincial of his order, though it was made treason the year before for any Romish priest to come into the queen's dominions.\* Here, under the pretence of instructing Catholics, he was indefatigable in exciting plots and disturbances. He held a secret correspondence with the king of Spain, furnishing information to aid the Spanish Armada. As a renowned casuist, some of the papists applied to him to solve a nice case of conscience: "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity require, to involve the innocent in the same destruction with the guilty?" To this he replied, without any hesitation, "That, if the guilty should constitute the greater number, it might." This answer led to the Gunpowder Plot—where we shall meet with this casuist again.

Ere James had ascended the throne, the Romanists began to devise mischief against him. They soon called to their aid "the missionary Watson." The papists had now two plots in hand. The one they called "the Main," the other "the Bye." The Jesuit Watson took part in "the Main." It was to murder James in one of his hunting parties. They found they could not effect their object for want of numbers. "Much altercation ensued, and the design was abandoned as impracticable."† Cecil, however, as usual, was on the watch, and he detected the conspirators. Watson had his enemies amongst the missionary Jesuits, and they turned king's evidence! Two of the conspirators accused each other, and both were committed to the Tower. Watson and several others paid the forfeit of their lives.

\* In 1604 the Jesuits were again forbidden to enter the kingdom.

† Lingard.

But the glories of "the Main" and "the Bye" are lost in that plot of plots, which is known under the name of the Gunpowder Treason, Nov. 5, 1605, and for the preparation of which, as we have already seen, Garnet, the superior of the Jesuits, had compounded such an infallible recipe. Robert Catesby was the man who first swallowed the poisonous draught. Descended from an ancient and respectable family, he had impaired his fortunes by youthful extravagance. He had been concerned in a former insurrection, under the earl of Essex, and, though he escaped the block, he had to pay the fine of £3,000. Finding that insurrections were hopeless, he devised the diabolical scheme of blowing up king, lords, and commons, by gunpowder.

Catesby first opened his mind to Robert Winter, an agent of the Spanish party in England. Winter was shocked—but Catesby overcame his scruples. Winter hastened to Ostend, where he met Guy Fawkes, who had studied at Douay. They communicated their designs to several others, "and exhorted each other to hazard their lives, like the Maccabees, for the liberation of their brethren." \* They excavated the ground under Westminster Hall. Some of them began to relent. Catesby proposed the case to Garnet. They were satisfied. Garnet, however, began to quake and falter. "The explosion presented itself to his imagination—it disabled him from performing his missionary duties by day, it haunted him by night." † But he was too deeply engaged to divulge the scheme, so he allowed them to proceed. The letter to lord Monteagle, from a pitying friend, alone prevented the execution. The mine was discovered. Fawkes was there, with his dark lantern. When seized, he said his name was Johnson. He never felt the slightest contrition. A Scottish nobleman asked him, for what end he had collected so many

\* Lingard.

† Ibid.

barrels of gunpowder? "To blow the Scottish beggars back to their native mountains," was his reply. He and his associates were executed, January 30th, 1506.\*

The government was now employed in the search for Garnet, who had sent in "a protestation of his innocence," but had secreted himself with several other priests, at Henlip, near Worcester. Garnet was tried. "*He acknowledged that he had heard of the plot in confession, but amongst Catholics the secrecy of confession was inviolable.*" † The discovery of this diabolical plot destroyed the spirit of the traitors, and we hear no more of the Jesuits in England, for several years. From 1607 to 1618, only sixteen papists were executed.—But the Jesuits were busy in erecting English colleges abroad. At Monte Cassino and Valladolid they obtained permission from pope Clement VIII., to erect academies for their English students in Italy and Spain. At Diewlart, in Lorraine, the vicar-general of the Spanish mission formed an establishment, on the condition the said house should return to the abbey of Arras, whenever it should please God to restore the Catholic faith in England. They founded also a college at Lisbon, and another at Paris, under the name of the college of Arras, which is still in existence. They were all, more or less, designed to train up Englishmen in the principles of "the society."

On the 26th of October, 1623, there occurred in Blackfriars, in the house of count de Fillier, the French ambassador, a frightful accident, long remembered afterwards under the name of the Fatal Vespers. A vast number of Roman Catholics were assembled in an upper story, listening to the oratory of a famous Jesuit, father Drury, when the floor suddenly gave way, and nearly one hundred persons,

\* In 1610, the Edict of Elizabeth was enforced by another decree of Jesuit expulsion,—it proved equally fruitless. † Lingard.

including the preacher, were crushed to death. Some of the victims were buried in the private burial-ground of the Spanish ambassador in Holborn. The bodies of others were claimed by their relatives. For the remaining corpses, two great pits were dug in the court of the ambassador's house. The day after, a black cross of wood was set up on each grave, but they were subsequently commanded to be removed.

The reign of Charles I, is perhaps the most interesting of our history, but is deeply tragical. It was unfortunate for Charles that he formed a union with Henrietta of France—a professed Papist. This marriage raised the suspicions of one party, and revived the hopes of the other. The Protestants naturally viewed it with alarm, the Papists with pleasure.

“The Catholic clergy,” says Dodd, “having for many years attempted in vain to be put under episcopal government, were unwilling to let slip the fair opportunity they now had of bringing that matter to bear. The prospect of having a Catholic queen on the throne, with some other reasons alleged by the clergy, prevailed on the pope to grant that favour, and accordingly a bishop was appointed to supervise the English missions; and if we may give credit to one of our Protestant historians, there was a proposal made at Rome, that the number of the bishops to be consecrated should be equal to the episcopal sees in England, and that they should have the same titles—a method observed in Ireland ever since the defection of the British dominions from the see of Rome. How the project came to be laid aside, is a piece of secret history published by Dr. Heylin, in his advertisement to Mr. Saunderson's *Life of Charles I.*, as follows: “Our author (Saunderson) makes a query, why the bishop, appointed by the pope to govern his party here in England, should rather take his title from Chalcedon in Asia,



than from any of the episcopal sees, as they do in Ireland. In answer, though he gives a satisfactory reason, yet I shall add something not unworthy of the reader's knowledge. When king Charles was in Spain, and the dispensation had passed the court of Rome, it was concluded in conclave, that some bishops should be sent into England, by the names of Salisbury, Gloucester, &c., the better to manage and increase their hopes. Intelligence being given to the English Jesuits, who feared nothing more than this, one of them, who formerly had free access to lord-keeper Williams, acquainted him with the secret—assuring that he did it for no other reason, but because he knew it would exasperate the king, and greatly incense him against the Catholics. The keeper took fire, and commanded him to go to the Spanish ambassador, and see that it should be stopped at Rome, or the match would be broken off. The keeper despatched the result to Rome, and the affair was stopped by his advice. Not long after the Jesuit came and thanked the lord-keeper for the favour he had done to the society." Mr. Tierney, a writer of authority, on this remarks, that the account is probably not quite accurate. "Those," he adds, "that have any knowledge of the methods of the see of Rome, are not ignorant that such an establishment of bishops for all the sees in England would have been directly contrary to their way of proceeding on like occasions, and that Ireland is not a parallel case. The majority of the people there were always Catholics, and there was never any discontinuance to the episcopal succession. Perhaps some in the conclave might mention such a scheme for England; but this does not prove there was any design to follow it," &c.\*

It is the more surprising that Mr. Tierney should have thrown out any insinuations against the reality of this papal

\* Tierney's Dodd's History, vol. v. p. 94.



project, when he has himself furnished the documents substantiating its truth. (See his Appendix, vol. v. Nos. 37—39.) They are very curious and important, when viewed in connexion with the pope's attempt in our own day to introduce a similar scheme. Could Mr. Tierney have foreseen what has taken place in England, it is certain he never would have made such observations.

But to return.—There had been a secret stipulation that Charles should show favour to his Romish subjects; the magistrates however received orders to enforce strictly all the laws against them. The king of France remonstrated; this first led Charles into difficulties with his parliament. The commons began to be refractory in their grants. After the death of Abbot, Laud governed the church. It is difficult to decide, how far he had advanced on the road to Rome. He acknowledged in his diary that he was twice offered a cardinal's hat, which shows that the pope and his counsellors had some hopes of bringing him over. His love of Romish pomps and ceremonies also gave cause for strong suspicions. Still there is no direct evidence of his entering into any conspiracy with the Romanists. His controversy with Fisher, the noted Jesuit, proves how well he understood the question at issue. He was godfather of Chillingworth, and reclaimed him from the Jesuits at Douay. Of Fisher, to whom we have just alluded, it may be proper to give a short memorial. He was a Yorkshireman, and his real name was Piercy. Educated in the English College at Rome, he was removed to Louvain, and became a member of the order in 1594. He was sent on a mission to England, and laboured several years in making proselytes. Amongst others, he deluded for a time Chillingworth, then a student at Oxford. At length he was imprisoned and banished. At Louvain he was made professor of divinity, and vicar-provincial of the

English Jesuits. Returning to England, he engaged in various controversies. The first was with Francis White, dean of Carlisle, afterwards bishop of Norwich. It took place 1622, and was held in the presence of James. Amongst other points proposed by his majesty, was that on the supremacy. But Fisher was too much of a Jesuit to argue that question, so he begged to be excused. He had various other disputes with Laud and Featley : his works are numerous, and they all relate to the Romish controversy. He was alive in 1641, but we cannot ascertain the time of his decease.

Another Jesuit, who distinguished himself about the same period, was Edward Knott. Born 1580, he became a member of the society in 1606. For many years he taught at the English college at Rome, was first sub-provincial and afterwards provincial of the English Jesuits. He rose to such eminence as to be elected provincial of the order in 1646. He wrote several controversial works, but is now remembered chiefly as the antagonist of Chillingworth. His work, entitled, "Infidelity Unmasked," made a considerable impression at the time, but now it would be utterly insignificant.

The queen of Charles I., by her marriage-contract, was allowed to have a public chapel, with priests and mass for herself and her household. This gave an opportunity for the resort of papists, amongst whom were many Jesuits and Romish emissaries. The Jesuits, seminary-priests, and other papists, were so bold at Winchester, as frequently to disturb the cathedral service.\* In 1627, a discovery was made of a college of Jesuits at Clerkenwell, which possessed an income of £500 per annum. Clarendon says,† "that the priests

\* Harleian Misc. vol. ii. p. 471.

† Hist. of the Rebellion, part i. book 2.

had forgot their former modesty and fear, and were as willing to be known as listened to, insomuch that a Jesuit at Paris, designing for England, had the impudence to visit the ambassador there, and, offering his service, acquainted him with his intended journey, as if there had been no laws against his reception." Father d'Orleans, himself a Jesuit, relates the same facts, and remarks how much offence the conduct of Laud gave to the Protestant party, and with what pleasure it was viewed by the papists.

Thus mutual dissensions and discontents grew up in the nation, fanned by the Jesuits, till the civil war broke out. It is an established fact, that many of "the society" were in the army of the Parliament. Rushworth adduces a letter from a Jesuit in England to his superior at Brussels, where, as the writer boasts, they often assumed the garb of the Puritans. Neale, Calamy, and Du Moulin, are unanimous in the same account. Baxter makes a similar assertion,\* and he is supported by archbishop Sharpe.† Their united evidence assures us of the fact, that the Jesuits were, as usual, engaged in numberless plots and conspiracies, in the hope that the church of Rome might eventually triumph over every other party in the state. The clearest evidence of this conclusion may be found in a treatise written by Prynne, entitled, "Rome's Masterpiece, or the Conspiracy of the Pope, and his Jesuited Instruments to extirpate the Protestant Religion." It was first published by order of the House of Commons, 1643, and afterwards republished, with archbishop Laud's notes, 1695. It consists of various original documents, which prove that the Jesuits had contrived a plot for the murder of Charles, and the overthrow of Protestantism.

\* Baxter's Life, part ii. p. 373.

† Sharpe's Sermon before the Convention, Jan. 30, 1688.

It was found amongst the papers of Laud, and constitutes the strongest testimony in his favour.

It pleased Providence that their hopes should be defeated. During the protectorate, they were delighted to make their escape to Rome or the Netherlands. Cromwell quickly weeded his country of the Jesuits, and we hear nothing more of them in England, till the restoration of the church and monarchy.

Charles II., was alike imprudent with his father, in marrying a popish princess, Catherine of Portugal. But the match could scarcely create surprise, when, "according to the most probable accounts," as Hume, observes, "he had been already secretly reconciled to the church of Rome." His thoughtless disposition rendered him an easy convert, but his love of pleasure secured him from any of the austerities of Romanism. His brother, the duke of York, was of another temper—a thorough bigot. His perversion to the Romish faith—an act to which may be traced the loss of his crown and the ruin of his family—was the work of Symonds, a Jesuit.

The king and his parliament soon fell into disputes respecting the indulgence to be shown to papists; but in spite of opposition, Charles, in 1663, issued a declaration in their favour. It is almost needless to say, that the Jesuits were eager to avail themselves of the royal inclination. "Many popish priests were sent over from Douay," says Neale, "as missionaries for propagating their religion." They were busy about the court and city in giving away popish books of devotion. An increase of Popery followed, the chief causes of which were, 1. The great number of Jesuits who were all over the kingdom. 2. The chapels in great towns for saying mass. 3. The fraternities or convents of priests and Jesuits at St. James's. 4. Their schools for education. 5. The

presentations to livings by popish recusants. 6. The public sale of popish catechisms. 7. The sending youth abroad to be educated in popish academies.\* Such are the causes enumerated by Neale. The Jesuits meanwhile were most active in their exertions. The close of the year 1678, was marked by the announcement of the celebrated popish plot. The real truth of this remarkable affair has never been ascertained. The whole was strenuously denied by the papists, but as positively asserted by their opponents; the truth may probably have lain between both extremes. The court affected to be incredulous as to the whole affair, but the execution of Coleman and five other Jesuits, left no doubts on the minds of the public. The unanimous resolution of the House of Commons appears to have embodied the general sentiments of the nation: "That the duke of York being a papist, the hope of his coming to the crown has given the greatest encouragement to the present conspiracies and designs of the papists against the king and the Protestant religion." † The acts of James II. fully verified this resolution. The character which Hume gives of the Jesuits in relation to these plots, (though he deems many of them false and pretended,) is too valuable and characteristic to be omitted. "The restless and enterprising spirit of the Catholic church, particularly of the Jesuits, is in some degree dangerous to every other communion. Such zeal of proselytism actuates that sect, that its missionaries have penetrated into every section of the globe, and in one sense there is a *popish plot* perpetually carrying on against all states, Protestant, Pagan, and Mohammedan." ‡

Coleman, whose execution, in connection with the popish

\* Neale's History of the Puritans, vol. iv. chap. x.

† Kennett's History, p. 363, after Rapin.

‡ Hume's Charles II., A.D. 1678.

plot, has been mentioned, was the favourite Jesuit secretary of the duke of York. He was the son of a clergyman in Suffolk, who had been decoyed abroad by the Jesuits, and spent several years amongst them. According to Burnet and Lingard, he was a vain man, expensive in his habits, and fond of living among persons of quality. To extricate himself from his embarrassments, he sought to procure money from Louis XIV. in 1675, by offering his services in favour of the Romish religion to father La Chaise, the confessor of that monarch. In 1677, he made another offer to father St. German to prevent a rupture of the two crowns, which he represented as a natural consequence of the marriage between the princess Mary and the prince of Orange. He contrived to cheat his bankers of £3,500, under pretence of procuring them some parliamentary security. He took large bribes, also, from Barillon, the French Ambassador, for supplying him with secret information. Such is the account of Lingard.—Burnet adds, “He was a bold man, resolved to raise himself, which he did by dedicating himself wholly to the Jesuits. And so he was raised by them. He was generally had up to dispute before the court with the leading Protestant divines, and understood the question respecting the authority of the church, better than any of the priests. He went about everywhere to the jails amongst the criminals, to make proselytes.”

The accession of James II. presented, as the present pope remarks, “a prospect of happier times for the Catholic religion,” but it was the darkest day in England for Protestantism, since the reign of Mary. There was now no affectation as to the intention of the court. “The queen,” says Hume, alluding to James, “had much influence over him. She was much governed by the priests, especially by the Jesuits, and as these were also the king’s favourites, all pub-



lic measures were taken from their suggestions, and bore marks of their ignorance, and their religious zeal." The king sent the earl of Castlemaine to Rome, to make advances for reconciling his kingdom in form to the Romish communion. The papal nuncio resided openly in London. Four popish bishops were publicly consecrated in the royal chapel, and sent out under the titles of vicars-apostolic to exercise the episcopal functions in their respective dioceses. Their pastoral letters were printed, and dispersed by the express permission of the king. The regular clergy appeared at court in the habits of their orders, and were so indiscreet as to boast, that they hoped soon to walk in procession through the capital. Then came the days for forcing Benedictines on Cambridge, and Jesuits on Oxford. Every insult was offered to the clergy, and to the Protestant Dissenters. The six bishops were sent to the Tower, because they would not read the declaration of the dispensing power of the crown. The nation saw no escape from Popery and tyranny, but by inviting William and Mary to come over and save them. William was a firm Protestant, but he was no persecutor of the papists. He included them in the toleration which he granted to others, and would not be induced to exercise any needless severities against them. But they evinced little gratitude for this generosity. They were continually exciting the Jacobites, and more than once entered into schemes for his assassination. The Jesuits, as usual, were the most active in these conspiracies. In 1695, a plot was laid for destroying the king at Turnham Green, on his return from hunting. Charnock, the Jesuit, was executed at Tyburn, with several others, in the following year, for being concerned in this plot. Towards the close of William's reign, the papists became more bold in their designs. To counteract them, several penal statutes were enacted. A reward was



offered for the discovery and conviction of Jesuits, but the bill was so defective that it could rarely be carried into effect.

During the reign of Anne, the Tories were chiefly in power. If they did not favour the Jacobites and papists, they kept alive their hopes by their party measures. The succession to the crown was still a matter of doubt. Many even of the men in power were secretly favourable to the son of the exiled monarch.

It would be impracticable to pursue this history of the order during the reigns of George I. and II. They were obliged by our laws to act with great secrecy and moderation. Very little therefore is known of their proceedings as a distinct and official body. No doubt they were active in the rebellion of 1745, in favour of the Pretender; but it is to little purpose to search out efforts, which were rendered abortive by the blessing of Heaven on the loyalty and attachment of the people to the Hanoverian family.

Their present position is deserving of notice. At the French revolution, a large body of the Romish clergy took refuge in England and Ireland, and from that period we may reckon a revival of Romanism amongst us. The enlarged spirit of the age was against all appearance of religious persecution, and thus penal laws against the papists, which had long slept in oblivion, were by degrees entirely blotted from the statutes. With one or two insignificant exceptions, the Romanists are now placed, in their civil and religious concerns, entirely on a level with Protestants.

The existence of the Jesuits in large numbers, in various parts of the kingdom, is no secret. They are the most active and intelligent superintendents of the Romanist colleges, the favourite confessors of the higher ranks, and amongst the most eloquent of their preachers.

In the numerous recent conversions which have taken place

from Protestantism to Popery, the Jesuits have no doubt had the principal agency. Their talents and mode of life are far better adapted to this purpose than those of the secular priests. Wherever there is a Jesuit college, or any number of resident Jesuits, their superior energy is discovered by the spread of Romanism in the neighbourhood. Their collegiate establishments \* are extending in every direction, and wherever they settle, the same result attends their missionary labours. We state these as facts, not as charges against the order. Were their principles correct, it would of course be their duty to be active and zealous. These qualities should, however, call forth equal or superior zeal and activity on the part of Protestants, and lead them to make increasing efforts to counteract Romish error, by the exhibition of gospel truth. The faithful preaching of Christ crucified—the proclamation of remission of sins through faith in his blood and earnest prayer for the outpouring of the Holy Spirit—were the weapons by which our fathers, in the days of the Reformation, successfully opposed the tissue of papal fraud and delusion. It will be our highest wisdom still to use weapons, whose temper has been tried, and whose power has been ascertained, to be “not of man, but of God.”

\* The Romanist English colleges are six in number, namely—Stoneyhurst, near Whitley, Lancashire; St. Lawrence's, Ampleford, York; St. Gregory's Downside, Bath; St. Edward's, Everton, near Liverpool; College of the Immaculate Conception near Loughborough; St. Mary's near Chesterfield. Abroad, the English College at Rome; English College at Lisbon; St. Edmund's College, Douay. These are principally, if not entirely under the care of the Jesuits.—*Catholic Directory*, p. 108.

## CHAPTER X.

### JESUITS IN SCOTLAND.

ARRIVAL OF THE JESUITS—STRUGGLES OF POPERY AND OF PROTESTANTISM—JOHN KNOX—PROTESTANTISM ADVANCES—FATHER HOLT—JAMES GORDON—HAMILTON—HAY—OGILVIE'S TRIAL—AFTER THE UNION, LITTLE KNOWN OF THE JESUITS IN SCOTLAND.

IT was towards the middle of the sixteenth century, that the first Jesuits, Salmeron and Broét, visited Scotland. They had lately been opposing the Reformation in Ireland, but by command of the pope, they were now to endeavour to uphold the principles of Popery amongst the Scottish nobility. Their stay was short, and their mission inefficacious. They were then ordered to find their way, as well as they could, through France to Rome.

It was now that John Knox made his appearance. He had been imprisoned for his opinions, but escaped into England; driven thence by the persecutions of Mary, he returned to his native land, and denounced the errors of Popery. It was thought prudent that Knox should retire to Geneva. During his absence, a general council was held, which decided in favour of the Reformation. In 1557, the Solemn League and Covenant was adopted. Violent controversies and disputes followed. The Popish doctors offered to dispute, if the canon law might be made the standard of appeal; but the Protestants demanded that the Scriptures should be sub-

stituted. Knox now returned. "The Book of Discipline," abolishing the superstitions of Popery, was published; but Popery still retained its hold in many parts, and especially amongst the higher orders. Mary, the queen, had no sooner returned, August, 1561, than she ordered mass to be restored in her chapel. The Protestants, with Knox at their head, violently opposed her. The assembly supported him. A fierce political struggle ensued, the final issue of which was the deposition of queen Mary.

The zeal of the Protestant party was met with equal violence on the side of their opponents. "The French zealots had formed a sacred league to extirpate the Protestant religion, and their Popish brethren in Britain were disposed to join them. Dispensations had been sent from Rome, allowing them to enter into any engagements, by oath or otherwise, in favour of the Protestant religion, providing they continued firm adherents to the pope and his cause in their hearts." \* We can hardly doubt that Jesuits swelled the ranks of a cause supported by maxims of so congenial a character. Accordingly, in 1583, Walsingham, the ambassador of Elizabeth, complained that Holt, the Jesuit, had been allowed to escape from prison, and the church assembly also repeated the charge.† This Jesuit was no other than the celebrated "father Holt," who is commemorated as one of the companions of Guy Fawkes,‡ and to whom a passing allusion has been made in a former chapter. He is described as "a zealous advocate of the Spanish succession, and employed by the agent of the king of Spain, and the administrator of the funds devoted by that monarch to the support of the exiles. He was a man of character and talent, but the austerity of his manners was outweighed by the

\* Brown.

† Spottiswood, Edit. 1668.

‡ Tierney's Dodd, vol. iii. p. 39.

violence of his politics." The Jesuits, however, according to Mr. Tierney, supported him against all his antagonists.\* The escape of such a man could not but greatly alarm the Protestant party.

In 1587, several Jesuits landed in Scotland, in the hope of prevailing on the Scots to assist the Spanish Armada in the approaching invasion of England. They hoped to gain them over also, in consequence of the national feeling which had been awakened by the execution of the queen. James Gordon, the uncle of the earl of Huntley, and Peter Hay of Meginch, a Jesuit of great note, were amongst them. But they could not succeed, and were obliged to escape with all speed. A proclamation was issued in 1589, commanding them under pain of death to depart. They now felt themselves, however, sufficiently strong to appear in open insurrection, but dispersed without fighting. The leaders were found guilty and imprisoned, while the Jesuits escaped. In the following year, it was ordered that the earls of Huntley and Errol should remove from their company James Gordon and William Ogilvie, Jesuits. But the men had sufficient influence to avoid apprehension, and appear to have effected their escape.

King James endeavoured to the utmost to bring over Huntley to the reformed religion, and would probably have succeeded sooner, had not Gordon the Jesuit dissuaded him. A proclamation was issued against Gordon, offering one thousand crowns for his apprehension. At length, in 1597, the earls of Huntley, Errol, and Angus were received into the Scottish church.

As James Gordon was the most celebrated Jesuit of Scotland, it may be proper to give a slight memorial of his life. He was born 1543, and educated at Rome, where he entered

\* Tierney's Dodd, vol. iii. p. 89, appendix.

the order, September 23rd, 1563. He was professor of Hebrew and theology for nearly fifty years in various foreign universities. Engaged as a missionary in England and Scotland, he was twice imprisoned; his talents lay much in state affairs, and he was employed by the general of his order in many important transactions. Alegambe describes him as a saint, without a particle of human frailty; but Dodd allows that he lived very much in a state of dissipation, though regular in all his professional austerities. His writings are controversial, and were formerly so much attacked by the Protestants, that he was styled "The Target." His death took place at Paris, 1620. He must not be confounded with another James Gordon, also a Jesuit, who wrote a commentary on the Bible. This individual died 1641.

In 1601, pope Clement sent his brief into England for the exclusion of James, as the successor of Elizabeth, unless he would previously swear to bind himself to favour the Romish church. Two well-known Jesuits, John Hamilton and Edward Hay, came to sound his intentions. As soon as James heard of their arrival, he issued an order for their departure. Still they found lurking-places enough amongst the northern papists, and infested the country for several years. At last, Hamilton was taken, and carried to the Tower of London, where he died.

The Jesuits, disappointed in their hopes of gaining over James, now endeavoured to stir up a party against his accession to the throne of England. For this purpose they set up Arabella Stuart, but queen Elizabeth and her councillors prevented the design. James succeeded, to the joy of all Protestants, whether Scotch or English.

In 1614, John Ogilvie, a Jesuit, was apprehended in Glasgow. He had lately come from Gratz, where his order had a collegiate establishment. Some books relating to con-

fessions, a warrant for granting dispensations to those who held church preferments, some relics, and a lock of the hair of Ignatius, were found upon him. He was questioned on the following subjects:—1st. Has the pope power in matters spiritual over his majesty, and does that power extend, as Bellarmine asserts, to things temporal? He replied, “I acknowledge the pope of Rome to be judge to his majesty, to have power over him in things spiritual, and over all Christian kings. But when it is asked, whether that power will reach to things temporal, I am not obliged to declare my opinions, except to him who is the judge of controversies, the pope, or some one deputed by him.” 2nd. Has the pope power to excommunicate kings, especially those who are not of his church, as his majesty? He replied, “I think the pope has power to excommunicate the king; and when it is said that the king is not of the pope’s church, I answer, *that all who are baptized are under the pope’s power.*” 3rd. Has the pope power to depose kings by him excommunicated; and, in particular, has he the power to depose his majesty? To this he replied, “I am not bound to declare my mind, except to him who is the judge of controversies.” Again he was asked whether it would be murder to slay his majesty, when excommunicated by the pope? He replied, “I give the answer as above.” Lastly, he was asked, whether the pope could absolve native subjects from the oath of their allegiance? He made the same reply, Though made acquainted with the dangers which such answers brought on him, he made no recantation. “I hope,” said the archbishop, “you will not make this a controversy of religion, whether the king, being deposed by the pope, may be lawfully killed?” He replied, “It is a question amongst the doctors of the church. Many hold the affirmative, and not improbably; the point, however, is not yet



determined, but if it shall be so concluded, I will give my life in its defence. To call it unlawful, I will not, though I should save my life by saying it." It is needless to add, that he was found guilty of high treason, and suffered accordingly.\* Another Jesuit, James Moffat, was apprehended about the same time. He took the safer part, and condemned Ogilvie's deposing doctrines. He was allowed to leave the country. The king declared, that he would never hang a priest for his religion, but only those factious and traitorous men who sought to overturn society. This was a wise, tolerant, and Christian decision.

We have presented the reader with this account of Ogilvie in detail, that he may be enabled to judge for himself of a Jesuit's creed on these interesting points. It is not often that we have their opinions thus openly declared in a public trial. It shows that Pascal's ridicule of the doctrine of probability is the ridicule of argument, and that its force consists in its truth. Ogilvie's appeal to the pope, as the sole judge of controversies, is a good sample of Jesuitical casuistry.

From the period that Scotland became united to England, it afforded little scope for the exertions of the Jesuits in political affairs. The great aversion of the Presbyterians to anything approaching to Popery, forbade them to come forward in a distinct or ostensible form. Doubtless, however, they mingled largely with the Jacobites in all matters relating to the succession to the English throne, but their efforts were too much blended with those of their fraternity in England to furnish materials for a distinct narrative. They also entered warmly into the attempts of the Pretender in 1745, but there are no available records from which to gather the details.

\* Spottiswood, pp. 521—522.

## CHAPTER XI.

### JESUITS IN IRELAND.

ARRIVAL OF THE JESUITS—THEIR CHARACTER BY ARCHBISHOP BROWNE—SAUNDERS—DISPUTE OF USHER WITH FITZSIMONS—MASSACRE IN 1641—THE POPE'S NUNCIO, RINUNCINI—STRAFFORD FAVOURS THE PAPISTS—CROMWELL, HIS DESIGN OF AN UNIVERSAL PROTESTANT COLLEGE—CHARLES II.—JAMES II.—REFLECTIONS.

THE history of Ireland continued, during a long period, to consist of a series of successive insurrections. The emissaries of Rome had embittered the fray, sometimes siding with the English, at others with the Irish party. Papal bulls followed each other, all demanding implicit subjection to the Romish See. At length Luther arose, and the light of Protestantism found its way into "the Holy Island." This was the signal for the Jesuits to hasten from Rome. In 1541, Alphonsus Salmeron and Paschasius Broët were deputed with full authority from the Roman pontiff, to go and contest with Henry VIII. his right and title to the sovereignty of Ireland. They used their power, says Ribadeneira,\* with the utmost caution and discretion, whilst they endeavoured to retain in the true faith the rude natives now faltering under the superior influence of the English crown. They

\* Vita Loiolæ. lib. iii. cap. iv. p. 198.—Antwerp, 1587.

never took one penny for themselves, even when it was voluntary offered : and if they obtained anything under the name of a penalty, they gave it away to the poor, without so much as touching it. With this sobriety and moderation they continued some time resident in Ireland ; but they thought it prudent to retire into France, as they heard that a reward had been offered by Henry for their apprehension. The pope, learning their danger, ordered them into Scotland, and thence, as we have before mentioned, they returned through France to Rome.

Such was the unsettled state of Ireland during the fifteenth and sixteenth centuries, that we are furnished with few materials for stating the visits of the seminary priests to that country. There can be no doubt that they were not like angel visits, “few and far between,” nor were they designed to promote peace and good will ; but even Dodd and Lingard are unable to furnish us with any distinct records concerning them. We have, however an admirable sketch of the character and designs of the Jesuits given us by an Irish prelate, so early as the year 1551. It is thus that they are almost prophetically depicted by archbishop Browne, in a sermon preached in Christ Church, Dublin : “There is a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, who are much after the Scribes and Pharisees’ manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to it. For these sorts will turn themselves into several forms. With the Jews, a Jew, with the Reformers, a Reformer, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool, that said in his heart, ‘There is no God.’ These shall spread over the whole world; shall be admitted into the councils of princes, and they never the wiser ; charming them, yea, making your

princes reveal your hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins. Yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who had much succoured them, and made use of them, so that in the end they shall become odious to all nations. They shall be worse than Jews, having no resting-place upon earth, and then shall a Jew have more power than a Jesuit.” “This singular passage,” says Dr. Maclaine in his notes on Mosheim, “I had almost said, prediction seems to be accomplished in part by the present suppression of the Jesuits in France, (I write this note in the year 1762,) and by the universal indignation which the perfidious stratagems, iniquitous avarice, and ambitious views of the society, have excited among all the orders of the French nation, from the throne to the cottage.”

In 1579, an attempt at invasion was made by the Spaniards, and the noted Jesuit, Sanders, was among the leaders. Of him it may be proper to give a short memorial. Nicholas Sanders was born, about 1527, at Charlewood, in Surrey. He was professor of Canon law at Oxford in the reign of Mary. On the accession of Elizabeth he retired to Rome, was ordained priest, and created D.D. Cardinal Hosius took him to the Council of Trent, as his secretary. He was afterwards employed by that prelate in various affairs in Poland, Prussia, and Lithuania. He then became professor of divinity at Louvain, where he published his celebrated work in defence of the papal supremacy. In 1579, he was sent as papal nuncio to Ireland, and died there in the following year. Camden states, that Sanders having promoted the rebellion of Desmond, was forced to wander as a fugitive amongst the mountains, after the defeat of the insurgents, and that he

perished from hunger ; but Wood asserts that he died of dysentery, in the house of the Bishop of Killaloe. Besides the work above mentioned, he was the author of a history "Of the origin and progress of the English schisms," which has been severely commented on by Bayle and bishop Burnet. He wrote also against Jewel and Nowel in defence of transubstantiation. He was considered the most acute advocate for the re-establishment of Popery in England which the papists could boast.

About this time, 1599, the learned Jesuit, Fitzsimmons, then a prisoner in Dublin Castle, sent out a challenge, defying the ablest champion to come against him, and dispute concerning the points in controversy between the Romanists and Protestants. Usher, though under his nineteenth year, accepted the challenge, and when they met, the Jesuit despised him as but a boy. After a conference or two, however, he was so sensible of his wit, learning and the powers of disputation, that he declined any further contest. There is an admirable letter of Usher's to Fitzsimmons, from which we make the following extract : " If I am but a boy, as it has pleased you contemptuously to name me, I give thanks to the Lord, that my carriage to you has been such as could administer to you no just occasion to despise my youth. Your spear, belike, is in your own conceit a weaver's beam, and your abilities such, that you desire to encounter the stoutest champion in the host of Israel. Therefore, like the Philistine, you contemn meeting a boy. Yet this I would fain have you to know, that I neither came then, nor now do I come to you in any confidence of any learning that is in me, in which respect, notwithstanding, I thank God, I am what I am. But I come in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded that even out of the mouths of babes and sucklings he is able to show forth

his praise," etc.—The result of this dispute is to be found at large in the works of archbishop Usher. It is a most masterly argument, and such as no Jesuit can even now confute.

It may be proper to give some short account of Fitzsimmons. He was born in Dublin, 1569. Educated a Protestant, he was sent to Oxford, but inclining towards Popery, he went to Louvain, and entered amongst the Jesuits. The celebrated Lessius was his tutor. He acquired great reputation, and returned to Ireland as a missionary. He was imprisoned, but sent forth the challenge, as above stated. We are sorry to say, that the account which he has left of this dispute is utterly false. "Nobody," he writes, "would hear me, though I called with a voice as loud as Stentor to the contest. Only there once came to me a youth, of about eighteen, very forward in his understanding, who showed a strong desire of disputing about the most abstruse points of divinity, though he had not completed his course of philosophy, nor arrived at manhood. But when I asked him, if he had leave of his superiors, promising in that case to enter the lists with him, the young man, not being honoured with any such commission, had nothing more to show, and returned no more."—The falsity of this representation is evident, from the long and learned treatise, entitled, "An Answer to a Challenge made by a Jesuit in Ireland," which forms the third volume of the works of Usher. It consists of six hundred pages.

When Fitzsimmons regained his liberty, he returned to his employment as a missionary Jesuit. He published several learned works. During the rebellion, of which he was a chief encourager, he used his utmost efforts against the protestants. At length, 1641, when the rebels were subdued, he was forced to fly for shelter to the woods and mountains,

in order to escape from the English soldiers. He lay concealed for some time, and died February 1st, 1643.

Of all our divines, Usher had the best opportunities for knowing the principles of the Jesuits. He was connected by relationship with Campian. He disputed before James against the Jesuit, Beaumont, whose real name was Rookwood, the brother of him who was executed for the Gunpowder treason. Usher was also connected with the Stoneyhurst family, which produced several distinguished members of the order. "They were allied," says Dodd, "in their studies, as well as by blood, being both very curious in searching after the writings of the primitive ages. But their reading had not the same effect. The uncle (Richard Stoneyhurst) became a Catholic, and took no small pains to bring over his nephew, (Usher)."—The failure of his efforts is matter of gratitude to God.

When James I. succeeded to the throne of England, A.D. 1603, a proclamation was issued, commanding all Jesuits to depart within a limited time from Ireland. Instead of obeying this order, they attempted to excite new insurrections. Many of them were imprisoned, and some executed. But the reign of Charles I. was the period, in which the disputes between the Protestants and papists in Ireland reached their greatest height. Yet, to serve their purpose, the Jesuits affected to join with these Presbyterians in their opposition to Charles. This coalition lasted only a short time, and was preparatory to a massacre of the English and Scottish colonies in Ulster, which is second only to that of St. Bartholomew, in France. It was resolved that this horrible scheme should commence on the 23rd of October, 1641. The castle of Dublin was to be seized, but the design was prevented from being carried into effect. It was reserved for the north to witness that scene of barbarity. Thousands were murdered,



not a few burned in their own houses, while Irish ecclesiastics were seen encouraging the carnage.\*

The papal nuncio, Rinuncini, was active in promoting dissension in Ireland, and indulged the hope of detaching the country entirely from the English government, and subjecting it to the jurisdiction of the pope. He was at length compelled to flee to Italy. Even the Jesuits appealed to the Roman pontiff against him. The low state of morality to which the Romish priests were at this time reduced is evident from the fate of Oliver Plunket, the titular archbishop of Armagh. He fell a sacrifice, as Lingard observes, to apostate friars, whom he had punished for their immorality.—He is to be distinguished from Nicholas Plunket, a seditious Jesuit, who was sent on a mission to Rome, A.D. 1648. He went to procure supplies of money for carrying on the rebellion; but returned with loads of relics and benedictions, the pope pleading the poverty of the Romish see.

There was too much ground for the suspicions which were generally entertained, respecting the leaning of Charles I. toward the Irish papists. Lord Strafford, when he filled the office of lord-lieutenant, carried over with him Sir Toby Matthews, a notorious Jesuit priest, and lodged him opposite to the castle, whence he daily rode to the public mass-houses.† It is difficult to reconcile Charles's toleration of such conduct, with his strong declarations of love towards the English church. But the solution of Rapin seems the most satisfactory, that Charles intended by his well-known phrase, "without any connivance at Popery," to mean, that he would allow no mixture of popish and Protestant doctrines; in other words, that he would not favour the Laudian party. Certain it is,

\* Universal History, vol. xliii. p. 243.

† See the Declaration of both Houses of Parliament concerning the Rebellion in Ireland, p. 346.

that the Irish papists, especially the Jesuits, were much encouraged under the viceroyalty of Strafford.

After the death of Charles, the Irish rebels found their match in Cromwell. He quickly reduced them to obedience. We do not defend any needless severities ; but the turbulence and distraction which existed over the whole kingdom required a powerful arm, to restore even the semblance of tranquillity. There was one design of Cromwell, mentioned by Burnet, which is still worthy of deep consideration : “ If Cromwell had accepted the title of king, he intended to establish a council, in imitation of the *Congregatio de Propaganda Fide*, at Rome, to have an eye to what passed over the world, with regard to the interests of the Protestant religion.” Burnet adds, the college was to have an income of £10,000 per annum, besides a salary of £500 each to four secretaries. — This is a large sum, if estimated according to the value of money at that period.

The reign of Charles II. reanimated all the hopes of the papists and Jesuits in Ireland. Yet the latter were expressly excluded from the benefit of the act of parliament, A.D. 1661, intended for the relief of the other Romanists. The reason assigned by Clarendon was, their declaration “ that Catholics could not with a good conscience deprive the pope of his temporal authority, which he hath in all kingdoms granted to him, by God himself.” — “ The Jesuits, in their answer, assert that ever since the year 1618, all Jesuits, by order of their general, were obliged, under pain of damnation, not to teach this doctrine, either in word, writing, or print.” But this declaration has not been adhered to. It is still denied by all the ultra-montane papists.

When James was duke of York, a bill was introduced for excluding him from the succession. “ The duke,” we are told, “ spoke on the bill with tears in his eyes, protesting

that, whatever his religion might be, it would only be a private thing between God and his own soul, and no effect of it should ever appear in his government." How accurately this promise was observed by James, is well known to all the readers of English history. The Jesuit, father Petre, was actually made a privy-councillor.

With the Revolution of 1688, the *historical* existence of the Jesuits in Ireland comes to an end. They could no longer take part in courts or cabinets. They henceforth confined their efforts to colleges and academies, to the influence of the confessional, and to domestic aggressions. It would be difficult, if not impossible, to trace their efforts, as a body distinct from that of the Romish priesthood, during the succeeding reigns. But they have possessed power of immense importance, though it is incorporated with that of the Romish bishops and parish priests in Ireland.

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NOTE.—The reader is referred to the Second Part, Chap. XII., for the distinct revival of the Order in Ireland, under Father Kenny and O'Connell, in 1819.

## CHAPTER XII.

SUPPRESSION OF THE ORDER OF THE JESUITS BY CLEMENT XIV.

—THEIR RESTORATION IN 1814—PRESENT POSITION OF THE ORDER—PRACTICAL REFLECTIONS.

SUCH were the operations of that mighty system of fraud and iniquity, which so long filled European society with horror and suspense. An hour was approaching, however, which was to check, for a season at least, its deadly poison. "Wearied at length," says a nervous writer, "and worn out by their unscrupulous rapacity and all-grasping ambition, their treacheries and stratagems, their seductions and briberies, their intrigues and cabals, their laxation of public morals, and disturbance of social order, their fomenting of seditions, disloyalties, and rebellions, their instigating of massacres, and parricidal cruelties, and royal assassinations—the monks and courtiers, judges and civil magistrates, churches and public schools, princes and emperors of all nations in Europe, Asia, Africa, and America—all, all successively united their efforts in sweeping them clean away, and causing their institute to perish from off this earth, and from under these heavens." In 1773, Clement XIV., usually termed the virtuous Ganganelli, issued, after much anxious deliberation, his brief for the suppression of the order. It is a document of no common bulk, armed with precedents,

to show the supreme authority exercised by former pontiffs, in the reformation or abolition of other religious orders, and justifying the application of the same prerogative to the present exigency. The charges adduced are various and voluminous, consisting of a recapitulation of all the former complaints which had been brought against the Jesuits—their early internal dissensions—their quarrels with other orders—their turmoils with the secular clergy, with schools, academies and universities—the disputes arising about their generals' supremacy—together with their struggles against the authority of the princes in whose countries they were received. In consequence of this brief, ten bishops went at night, attended by a detachment of Corsican soldiers, to all the colleges and houses of the Jesuits at Rome. They took possession, and placed guards over them. The fathers delivered up their keys, and were allowed eight days to provide themselves with new dwellings. The brief extended to every country in which they were placed, and sentence of excommunication was denounced against all, who should harbour or conceal any of their effects.

Such was the brief of the celebrated Ganganelli, and which was generally believed to have led to his death by poison. Immediately on signing the document, we are told, Clement remarked, "The suppression is accomplished. I do not repent of it, but it will be my death." On the walls of St. Peter a pasquinade appeared, which the pope himself interpreted as meaning, "The holy see will be vacant in September." Before that period, several attempts to administer poison to him were made, but failed. In June, 1774, he was suddenly cut off, under circumstances that left the strongest grounds for believing, that he perished from the effects of poison, administered to him by the Jesuits, in revenge for the suppression of their order. It was a crowning

act, worthy of their principles and previous history. "But time, the mighty leveller," observes Dr. Duff, "rolled on, and with it brought its usual cycle of change. With the extinction of the system, the memory of its intrinsic evil and dangerous excesses had gradually passed into oblivion; and ere the generation, in the ears of whose youth and infancy its death-knell was heard to sound, had wholly quitted the stage of time, it was doomed to listen to the tidings of its sudden revival and unexpected reappearance, in fulness of strength and renovated energy." Pius VII., on the 7th of August, 1814, issued a bull for their restoration, not less memorable than that of Ganganelli for their suppression. It sets forth the duty of the pope, to employ all his power to relieve the spiritual wants of the Catholic world—recites the revival, in 1801 and 1804, of the order in Russia and Sicily—and states that the pope would deem himself guilty of a great crime towards God, if, amidst the perils of the Christian republic, he should neglect to employ the aids which the special providence of God had put in his power, and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ *the vigorous and experienced rowers, who volunteer their services*. More happy, more characteristic language, could not have been adopted. The rower pulls one way, and looks another. The publication of this bull was followed by an act, "ordering the restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property." \*

The present pope, Pius IX., has confirmed the restoration of the order, and the Jesuits are now in high favour at the Vatican. They enjoy the complete command of the Roman college, and of most of the collegiate establishments in "the Eternal City." They are again active in Spain and Portugal,

\* Poynder.

and have renewed their efforts in Austria, Bavaria, Silesia, and Prussia, in Hanover, Holland, Belgium, Switzerland, and France. In China and the South Seas, as well as Australia and New Zealand, they are rapidly increasing. In every part of the American provinces they are awakening the alarm of Protestants.\* In Canada, they have been restored to a large college, and have numerous seminaries in every part of the province. Numbers of them are employed in the education of youth, and they are connected with a large missionary establishment—a branch of the Roman Propaganda. In the East and West Indies, as, indeed, in all English colonies, they are numerous and active. For the English who may travel abroad, they have colleges at Douay, Liege, Valladolid, Lisbon, Brussels, Naples, Paris, Rome, Boulogne, Ratisbon, and in many other places. Over these, some Jesuits are regularly placed.

It is not difficult therefore to arrive at the conviction, that the Jesuits, however they may have suffered in outward appearance by their official expulsions from different countries, are as zealous, active, and energetic, as in any former period of their history. They have lost their high political importance, but they retain all that secret energy, which has rendered them the objects of dread and apprehension, ever since the first formation of their order.

Their principal efforts are now directed towards the education of the rising generation, and should they advance in the next twenty years, in the same proportion as they have in the last, they bid fair to give no little trouble to statesmen. They aim also at again taking the lead in learned and literary employments. Whatever can be effected by cunning and sagacity, unfettered by any nicety of conscience, they will be likely to accomplish. They are generally preferred by the

\* Dalton's Jesuits, chap. xiv.



higher classes of society, as confessors. The numberless opportunities which they enjoy for instilling their principles on the young and unwary, should render them objects of dread to all Protestant parents. To combat such men with any probability of success, we must "be wise as serpents, yet harmless as doves." We must "be instant in season, and out of season;" above all, we must implore "the wisdom which cometh from above," and go forth, "not wise in our own conceits," but confiding on that heavenly arm, whose "strength can be made perfect in our weakness."

The recent revival of the Jesuits in France is an event pregnant with warning. They have succeeded, in spite of all obstacles, in rendering themselves once more powerful and influential in the University of Paris. The opposition, too, which they have encountered has arisen from a quarter, in which we can take no sympathy. As Christians, we abhor the infidel sentiments of their chief opponents, although we cannot deny the correctness of much of their reasoning, relative to this intriguing body. They are correct, for instance, as the whole of this volume will testify, in assuming, that the slavish principles of the order are utterly inconsistent with the enjoyment of civil and religious liberty; but we have no reliance whatever on the agencies by which they propose to arrest the evil. They profess to think, that the love of liberty and the progress of science will suffice to counteract the efforts of the Jesuits, to regain their sway over the public mind. We cannot hold out any such vain and delusive hopes. It is under the mask of freedom and the banners of philosophy, that the disciples of Loyola will carry on their attacks. The men who despise all religion, are here, as in France, amongst the foremost in their praises of liberty and science, and from such, this order is not likely to encounter opposition. It is a deep attachment to Protes-

tant truth, a heartfelt love of "that liberty with which Christ has made us free," which can alone enable us "to stand in the evil day, and having done all, to stand."—Let the reader, then, be invited to examine himself, whether he possesses this true freedom. It is the gift of God—imparted to all, who truly seek it. No forms, no ceremonies, no zeal for opinions, however orthodox, can prove a substitute for it. Deeply feeling, then, our condition by nature as lost sinners, may we flee as humble penitents to the Saviour for pardon, resting for acceptance by simple faith on his all-atoning sacrifice and justifying righteousness! In fervent prayer, let us implore the influences of his Holy Spirit, and by the pursuit of "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," approve ourselves the followers of Him, whose *name*, indeed, the Jesuits have impiously adopted, but whose *image* their order has completely failed to bear.

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"*The Society of Jesus*" might from its denomination have been supposed, "to be holy, harmless, undefiled, and separate from sinners." How little its principles and practices agree with its professions, we have hitherto shown from its dealings with PROTESTANTS. We are now to exhibit the same discordance, from its fatal effects on the CHURCH OF ROME.

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## PART II.

INFLUENCE OF THE JESUITS ON THE CHURCH OF ROME.

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### CHAPTER I.

THE JESUITS TRIUMPH OVER ROME—THE IMPORTANCE OF THEIR TRIUMPH—THE ORIGINAL CONSTITUTION OF THE SOCIETY—PERVERTED BY LAINEZ—COUNCIL OF TRENT—THEIR PELAGIANISM, AS OPPOSED TO AUGUSTINIANISM—THEIR EARLY INSOLENT TO OTHER ORDERS.

LOYOLA has achieved the greatest of historic triumphs, and subdued Rome unto himself. Popes, cardinals, emperors, kings, councils, and parliaments, have all quailed before the genius of Jesuitism. After more than three centuries of struggle, infallibility has failed, the rebel reigns supreme over the supremacy of St. Peter;—the papacy is revolutionized.

It must be interesting and instructive to mark the origin and progress of this marvellous power; to watch its earliest conflicts, and its latest victories; to behold it denounced, expelled, ignored, yet still progressive; to contemplate it gradually absorbing and assimilating every other order. It has realized the vision of Pharaoh; the lean and ill-favoured have devoured the well-favoured and the fat-fleshed.\* The

\* Gen. xli. 1—4.

Dominicans, the Franciscans, the Benedictines, the Scolists, the Thomists, the monks and friars,—

“White, black, and grey, with all their trumpery,”\*

have furnished food and raiment for the disciples of Loyola.

When Paul III., A.D. 1538, signified his official approbation of the society of Jesus, he virtually abrogated his own supremacy, with that of all his successors.† Hereafter the Romish church was to be governed by “the constitutions; superstition to be leagued with infidelity, and the maxims of human craft and policy to be substituted for the simplicity of Christian faith, and the purity of Christian morals. Nor were the cardinals, the bishops, the clergy, or the other orders of Rome so blind, as not to perceive the distant danger. In vain they protested against the admission of the Trojan Horse. The missionary offer of Loyola was too strong to be resisted. The vow of unlimited obedience swept away every obstacle and scruple. “When Jesuitism, A.D. 1540, was formally engrafted on the church of Rome,” the graft became gradually too strong for the parent stock,—the adjunct has superseded the original—the temporal has mastered the Spiritual, and the Episcopate of Rome is delivered, bound and chained to the Jesuits.

Cardinal Guidiccioni,‡ a man of principle and discernment, was the first to oppose the plan of the New Institute. His arguments were so powerful, that he was immediately joined by two other Cardinals, who had been invited with him, as Censors of Loyola’s projected scheme. During their investigation, an event happened which gave much weight to the petition of Loyola. Maszarenhas, the Portuguese Ambassador,

\* Milton.

† Part I. chap. ii.

‡ Fleury, Tom. xxviii. Liv. 139. Hist. Generale de Jesus, I. 12. Hist. Abrégée, Tom. i. chap. 4. Paris, 1820. Cretineau-Joly, vol. i. pp. 43—45. Paris, 1844.

arrived at Rome, and besought Paul to furnish him with ten missionaries to aid John III. of Portugal, in his noble design of Christianizing his new settlements on the coast of Malabar. This brought him into contact with Ignatius, who, though not prepared to furnish the whole number, immediately selected Rodriguez and Bobadilla. But Xavier, as we have already remarked, went out alone.\*

Cardinal Contarini now came forward to advocate the suit of Loyola, and prevailed on the pope to issue the Bull, [*Regimini militantis Ecclesiæ*, 27th Sept. 1540.] for the establishment of Jesuitism. Contarini was the professed opponent of Augustine on the doctrine of Grace. He was the intimate friend of Ignatius, and succeeded in imbuing both his companions with his peculiar sentiments. Accordingly when Lainez and Salmeron appeared, as Popish deputies, at the Council of Trent, they were charged with leaning to Pelagian opinions—Nay it has been said, a cry of indignation was expressed—"Away with those Pelagians." †

Amongst those who uttered this indignant exclamation, was the celebrated Michael Baius,‡ who may be justly termed the predecessor of Jansenius. This learned Dominican was professor of Divinity, at Louvaine, and had been elected deputy to attend the Council, by the king of Spain. He was a zealous papist, and had risen to the high office of Inquisitor-general. But though bigotted in his attachment to Popery, he remained stedfast to the principles of Augustine, and felt a strong aversion to scholastic theology. Amongst all his errors, he maintained the doctrine of justification by faith, the fallen condition of man, and the insufficiency of

\* Part I. p. 36.

† "Chassez ces Pélagiens." Hist. Jes. vol. 4. p. 93. Salmeron was also accused of heterodoxy, respecting the oblation of Christ in the Lord's Supper. Father Paul, p. 518. London, 1676. ‡ Note I.

good works to merit pardon and salvation. The Franciscans and the Jesuits made common cause against him.—But he defended himself, under the authority of the Bishop of Hippo, and when Pius V. and Gregory XIII. condemned certain propositions drawn from his writings, many zealous papists considered him unjustly treated, and denounced their edicts, as devoid of all authority.\*

It was on the 13th of December, 1545, this celebrated council commenced its sessions. Lainez and Salmeron were young, but were soon distinguished for their learning and talents. They had been previously guarded and cautioned by the most exact admonitions; “Always conclude,” said Loyola “with these words—*Better advice, or any other equivalent, excepted.*” †—How could a Jesuit be convicted of heresy, with such a *salvo* !

One of the first and most important topics of enquiry, related to the doctrine of Justification. Lainez astonished and confounded the assembly, by the host of his references and citations. He first laid it down as an axiom, that it was indispensable to read through *the whole* of an author, before you can arrive at his real sentiments. Accordingly, he professed to have read through the entire works of Tostatus—17 volumes, folio, that he might state his opinion concerning justification.‡ He then brought forward the opinions of six-and-thirty Fathers and Doctors of the Church, to fortify his own sentiments. In despair of rivalling such

\* Whoever wishes to study the charges of the Romish church against the Jesuits, on their doctrinal heresies respecting Grace and Justification, should read the “*Historia Congregationum de Auxiliis*,” Le Blanc. Lovanii, 1700. It will amply repay the Theological student who desires to become master of this important controversy, on which the present argument so mainly depends.

† Cretineau-Joly, tom. i. p. 258. Orlandi, v. 23.

‡ Cretineau-Joly, tom. i. pp. 261, 262. Orlandi, ut supra.

gigantic attainments and researches, it was unanimously resolved, that Lainez should be deputed to digest a syllabus of all opinions on disputed points. The result was exactly what might have been anticipated. So many were the *pros* and *cons* respecting Faith and Justification, that it was impracticable to arrive at any clear or scriptural conclusion. Contrast the Comment of Luther on the Galatians !

Another most important topic of discussion related to the doctrines of Grace, of Divine Election, and of human responsibility. Here also, Lainez and Salmeron displayed the extent of their erudition. The theory which they advocated is that, which is known by the name of Sublapsarian, and which supposes the Almighty to have foreseen the moral actions of his creatures, and thus to have treated them according to their individual deserts.\* The object in view was to contradict the sentiments of Luther, who denied that human merit had any part in our Election or Justification. Thus, instead of a plain scriptural statement, like that of our English Articles, the Deputies of the Pope confounded themselves and their antagonists, with the most perplexing scholastic subtleties. Amidst endless logical distinctions, all the simplicity of Christian truth was obscured, and all the practical utility of Christian precepts was annihilated. Thomists and Scotists, Dominicans and Franciscans were arrayed in combat ; but Jesus and his Evangelists and Apostles, had little authority in their arguments, and still less influence on their conclusions. The behaviour of Lainez and Salmeron at the Council of Trent may be accepted as an average of Jesuits, in every age and country.

Another novelty of Lainez and Salmeron which gave great offence to the assembled Bishops, arose from their ultramontane sentiments, concerning not only the supremacy of

\* Consult Mosheim, Cent. xvi. sect. 3. part i.



the Pope, as the first of Bishops, but from their asserting, that “the divine hierarchy of the church was concentrated on the head of him, to whom they had made a special vow of obedience.”\* Had this position been admitted, all other Bishops would have held only a delegated authority, and been nothing more than vicars-apostolic, with episcopal favours, revocable at pleasure by the pope. The genius of the society is well illustrated by such transcendant servility—But they copied only the titular humility of their lord and master. The Pope always styles himself (*Servus Servorum Dei*), the servant of the servants of God; but this does not prevent him from assuming all authority to himself. Just so—the Jesuits were willing to exalt the pope, to depress the bishops,—but when the pope was against them, they could treat him with every indignity. They denounced Innocent XI. as a Jansenist, and ordered prayers for his conversion. They treated the Brief of Ganganelli for their suppression, with scorn. How little they revered “the source and centre of the hierarchy,” will be apparent from most of the following pages.—It is thus, that courtiers, flatterers, and slaves, are ever the first to turn rebels and assassins.

The ambition of the youthful society was discoverable in its demands of precedence above all other Orders, in the Sessions of the Council. The Generals of the more ancient Orders, naturally felt indignant at such upstart insolence.† Lainez, with affected humility, then took the lowest place on the bench of the Generals; but the legates and cardinals took part with Lainez. They assigned him a distinct position on the Episcopal bench.—It is thus the Society has always contrived to gather victory, from defeat. The

\* Berington's Memoirs of Panzani, Introduction, p. 107.

† The dislike of Lainez was so strong, that his name does not appear in the catalogue of those who assisted at the Council. *Paul*, lib. 6, p. 518.

talents of Lainez, made such an impression on the Council, that, on his being seized with a quartan fever, it was resolved that its ordinary sessions should be suspended, till he was again able to take part in its debates.\* No character is more marked than that of Lainez. When elected general, his term of authority was only for three years; but, by intrigue and finesse, he contrived to prevail on Paul III. to make the office for life, and thereby he entirely changed the constitution of the society.†

The insolent, and overbearing conduct of the Jesuit deputies at the council, as Father Paul remarks,‡ created universal disgust. They refused to be bound by the same rules as others. They always endeavoured to procure some exceptions for their Society, when obligations were imposed. Thus, though professing to live by mendicancy, they refused to be bound, but would indulge their own discretion.§ Nor would they submit that their novices should have completed their eighteenth year, before entrance. Nor would they allow of any compulsory habit of dress.||—It was thus early the Jesuits demanded those exclusive rights and privileges, which have made them, first, the envy, and next the victors of all other orders in the Romish church.—nay of the church itself.¶ Their course has been singularly uniform. They have kept one object in view—*Universal dominion*. And so far as Rome is concerned, their triumph is now complete. It is the triumph of an absolute monarchy over disjointed states, and unconnected provinces. The Council decided, that every Bishop

\* Cretineau-Joly, vol. i. p. 262.

† Ibid pp. 389—393.

‡ Book vi. p. 508. London, 1676.

§ The Archbishop of Paris, at the Council of Trent, had some inkling of what the Society would become: "Once," said he, "we were enslaved by the Cistercians, and then by the Mendicants; and now this new Order, half regular, half secular, will complete our servitude." Sarpi. *Quarterly Review*, Sept. 1851.

|| Id. p. 745.

¶ Id. p. 746.

should have one Jesuit seminary in his diocese, and the Pope gave the example by establishing at Rome their famous metropolitan Seminary, superintended by ten Cardinals, and four prelates.\* Like many other decisions of Councils, this enactment was never entirely carried into effect; yet it intimates the grasp of the *Infant Hercules*.

“But the time has come,” says the present Romish Titular of Birmingham, in a Pastoral on Ecclesiastical Education, dated 23rd April, 1850, (he was then Vicar-Apostolic of the central district,† “when, if we cannot carry out the absolute letter of the Council of Trent, we must carry out its spirit, keeping in mind the circumstances and customs of the church in this country.” He then proceeds to lay down a detailed plan for its developement. He invokes his clergy by all the saints and martyrs, particularly by St. Thomas à Becket, to become martyrs, if necessary, in its prosecution: “Go on, ye English youth, candidates for martyrdom,” &c. We earnestly recommend this Pastoral, to the attention of all Protestants. It shows, that the Spirit of Jesuitism is now the master-spirit of the Anglo-Romish Hierarchy, and that the Bishops of this hierarchy, know, feel, confess, and exult in their subordination to the supremacy of that Order.

\* Crétineau, vol. i. p. 464.

† Catholic Annual Register, 1850, p. 60.

## CHAPTER II.

LAINEZ, THE FOUNDER OF MODERN JESUITISM—OPPOSED TO THE SPIRIT OF LOYOLA, AS RECORDED IN HIS WRITINGS—THE “PROVINCIAL LETTERS” VINDICATED—THE IMPORTANCE OF SHEWING THAT MODERN JESUITISM IS AT VARIANCE WITH ITS ORIGINAL INSTITUTION.

THE conduct of Lainez at the Council affords a sufficient evidence of the course which he would himself adopt, when he became on the death of Loyola, the Father-General and supreme director of the Order. Considered theologically, with reference to the interpretation of the Holy Scriptures, it was calculated to render that book, which gives “wisdom to the simple,” dark and dubious even to the learned. It blunts and enfeebles the word of GOD, “which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, the discerners of the intents and thoughts of the heart,”—it perverts this all-powerful instrument of Heaven, into a mere earthly engine of doubts and cavils, of curious questions, of endless strifes and disputes—thus destroying the very object and purport of the Inspired Volume.

But it would be unjust to Ignatius, and in contradiction to his entire character, to imagine, that he originally designed or contemplated any such scheme, in the foundation of his Institute. He was a bigot to the church of Rome, the avowed

antagonist of Luther, and the Protestant reformation—but he harboured no design of undermining either the doctrines or the morals of Christianity. Neither he, nor Faber, nor Xavier, can be accused of any such atrocious object. The man, who wrote “The Spiritual Exercises,” however mistaken, enthusiastic, or fanatical, could not have intentionally devised such a conspiracy, as that which Jesuitism has since exhibited. The man, whose preaching produced such a wondrous effect on sinners at Rome,\* could not have designed to render “the Word of none effect.” Nor could Faber, whose humility was the cause of Xavier’s conversion, have rested his religion on mere book-learning, and theological display. As to Xavier, his name and memory are sufficient to acquit him of any such anti-christian intentions. The doctrinal rule which Loyola laid down to Lainez and Salmeron, when going to the Council of Trent, was this—“To adhere to the ancient doctrines, and to make no innovations.”† It is expressly laid down in the Constitutions,‡ “that the Scholastic doctrine of Aquinas shall be observed,” that is, the doctrine of Augustin. But Salmeron and Lainez, as we have already noticed, had been previously prejudiced against the tenets of the Thomists, by Cardinal Contarini.§ When they rose to speak in the Council, they proposed some innovations on the subjects of grace and of justification, which they did not succeed in carrying at Trent, but which have been since universally adopted by the later Jesuits. It was these innovations, which formed the main controversy between them and the Jansenists, the avowed followers of Augustin and Aquinas.

The crime, the apostacy belongs to Lainez. Such was formerly the universal belief of the Romish, as well as of the Protestant community. The anti-Jesuit writers in the Church

\* Part I. pp. 17—25.

‡ cap. 14. § 1.

† *Historia De Auxiliis*, lib. i. cap. 1.

§ Note 2.

of Rome, as we shall hereafter frequently observe, always designate Lainez, as the traitor and perverter of the Order. Nay, some of them even apply to him the Apocalyptic prediction ix. 1. as if he were the fallen star, who had let loose the scorpion locusts ! We do not countenance any such absurd misapplication of Holy Writ, but we deem it necessary to establish the distinction between the original formation of Jesuitism, and its subsequent corruptions. It is the basis of our argument. We purpose however, to confine our immediate charges against the Jesuits, to those which have been advanced by members of the Church of Rome, We shall therefore devote the present, and two following chapters, to making good this specific charge against Lainez.

The remaining written documents of Loyola consist of "The Spiritual Exercises," "The Constitutions," and the Two Epistles, which, as General, he addressed to the Order. To these may be added the Admonitions, which he gave to Salmeron and Lainez, on their embassy to Trent. We shall briefly consider them, in this order.

"The Spiritual Exercises"\* of Loyola are well known to consist of the most warm and impassioned addresses to the heart and conscience. The account, which Cretineau-Joly gives of the conversion of Ignatius, and of "The Spiritual Exercises," would almost tempt one to believe, that the modern Jesuits feel no great veneration for their founder. He represents Loyola, as a mere knight-errant, whose inspiration was drawn from Amadis of Gaul, and other old romances.

"Loyola," says he, "professed himself to be the knight of Jesus and Mary."† His description of "The Exercises," is confined to a few short paragraphs, and that a burlesque ;

\* Note 3.

† Loyola s'est déjà constitué le chevalier de Jésus et de Marie, vol. i. p. 17.

but no notice is taken of his "Letters," as General of the Order. The same remark will apply to the "Letters" of all the early Generals. This omission is very significant. It shews, they are conscious they are "of another spirit" from their primitive leaders. The fact is, "The Spiritual Exercises" of Loyola may be not inaptly described, as being amongst papists, somewhat parallel to "Alleine's Alarm," or Baxter's "Call to the Unconverted." They bear also some resemblance to "Doddridge's Rise and Progress," and to "Law's Serious Call." We do not intend to affirm, that we hold them in the same estimation, or that we could conscientiously recommend them, as the devotional companions of the closet. Far from it. They abound with popish errors—addresses to the Virgin, and that formalism and will-worship, which everywhere accompany the Popish devotee. They do not inculcate the calmness and simplicity of that faith, by which the contrite sinner approaches the mercy-seat, pleading the all-atoning sacrifice of Christ, as his only hope towards GOD. But it were unjust, nay, ungenerous, to charge them with any tendency to render the Bible a mere thesis of controversy and debate.

The meditations of Loyola on the life and death of Christ, are not very remote from those of our own celebrated bishop, Jeremy Taylor. The most ardent and scrupulous Protestant cannot detect in them those perversions of Christian faith and morals, which aroused the scorn and ridicule of Pascal.

It is indeed far more difficult to say anything on behalf of "The Constitutions." In these, it has always been supposed, that Lainez had the principal claim to authorship.\* They demand such an absolute and abject submission—nay, prostration of the mind and will, that they almost justify any accusation against them. Such is their indubitable drift and

\* Part I. pp. 42—45.



tendency. Yet it is only fair to admit, that they contain one, and only one saving clause, in reference to the conscience. In part vi. chap i. § i., we find the following restriction, even of obedience to the Superior. The chapter is entitled, “Of the things which pertain to obedience:” (*De iis quæ ad Obedientiam pertinent*)—but that obedience is limited to all things determined by the Superior, “*Wherein it cannot be clearly shewn, (as has been said,) that something of the nature of sin lurks*”—[*Ubi definiri non possit, (quemadmodum dictum est,) aliquod peccati genus intercedere.*] Now, although this be only a solitary clause, and as such, totally unfit to be pleaded as a set-off, or qualification, against the entire drift and plain meaning of “The Constitutions;” yet, it may be equitably urged on behalf of such men as Ignatius, Faber, and Xavier, that they had no fixed plan, or design of subverting moral distinctions, or of rendering their disciples the implicit tools of iniquity. The same inference may be still more clearly deduced, from the first epistle of Loyola, dated, Rome, April 7, 1553.\* This epistle treats on the virtue of obedience—[*De Obedientiæ virtute,*] and is addressed to the brethren of the Society in Portugal. It seems professedly written, in imitation of some of the Epistles of St. Paul. It commences, with expressing the satisfaction he had derived, from hearing of their temporal and spiritual welfare, and urges the duty of obedience on the precepts and example of “Him,” who, became obedient unto death, even the death of the cross.” (p. 2.) It then proceeds to state, that, however they might be excelled by other orders, in the strictness of their fastings, and other external formalities; yet they were called upon, by their very name,†

\* Epist. Præpos.-Gen. Diling. 1612. Crétineau-Joly, vol. i. pp. 252—255.

† It is surprising how soon the name of “Jesuits” became their popula-

to take Jesus, as their peculiar pattern and example, adducing Luke x. 16. and Matt. xxiii. 2—8, in support of his exhortation. (pp. 3, 4.) In sections 4, 5, he urges the same duty from Ephes. vi. and 1 Sam. xv. 22. In a similar strain he continues throughout the epistle, without any mention of the Virgin Mary,—to inculcate this duty, “that all men might see they were worthy of their Christian vocation.” But the second epistle, addressed to the brethren in Spain, is still more connected with our argument. It is dated, Rome, March 4, A.D. 1547, and treats on the subject of Religious Perfection—[*De Perfectione Religiosâ*]. It commences with exhorting them to make progress in their Christian career, from Matt. v. 48, “Be ye therefore perfect,” &c., and bids them remember, from what they had been called—from “darkness into marvellous light,” and “translated into the kingdom of his dear Son,” 1 Peter ii. Coloss. i. “I beseech you, by the love of our Lord and Redeemer, that forgetting the things which are behind, you should strive with all your might, to go on in your future course unto perfection. Drive away sloth, idleness, and negligence, as you would drive away enemies from your country. Let each of you copy the examples, not of the indolent and inactive, but of the zealous and industrious. Let it not be said, that the men of this world are more ready to submit to labor and sacrifice in the attainment of transient objects and pleasures, than you, in the pursuit of things divine and heavenly,” &c. “It is to him only, who overcometh, that the hidden manna is given. Rev. ii. 17. You are to esteem the sufferings of

appellation, and is indicative of their rapid growth. As early as 1552, they are so designated, by an Edict of the Parliament of Paris; and in the edition of Calvin's Institutes, Geneva, 1560, lib. iii. cap. 3, § 2, they are classed with Anabaptists. This was the last edition superintended by Calvin. He died 1564.

the present world, as not worthy to be compared with the eternal and exceeding weight of glory," Rom. viii. 8. You are to remember, that they who call many to righteousness, shall shine as the stars for ever and ever." Dan. xii. 3. But if such motives be not sufficient, remember how great was the reward secured to us by our Lord, when he became incarnate, and offered up himself to his Father on the cross, and who, even now, in this life, feeds, and sustains, and refreshes us, in his holy sacrament. Oh ! that cowardly and idle soldier, whose emotions are not excited and brought into action, by the authority and glory of his princely leader ! It was He, who went before us, by his immense and manifold merits, that he might bind us to himself by a more strict and endearing tie, and thus render us more active in his service. It was He, who left his own heavenly kingdom, and all His celestial happiness, that He might render us its partakers,—He, who took all our sorrows on himself, that He might free us from them,—He, who was willing to be sold as a captive, that He might free us from slavery ;—He, who became of no reputation, that we might become honourable—poor, that we might be made rich, and who submitted unto death—even the shameful death of the cross—that He might bestow upon us that heavenly and eternal bliss." pp. 24—34. It is thus he continues throughout the whole Epistle, in a strain of the most evangelical piety, to enforce from Scripture, the duty of going on unto perfection, "till we arrive at the fulness of the stature of the measure of Christ."

The only remaining documents, from which we may gather the opinions of Loyola, and his moral sentiments, consist in those confidential communications, which he imparted to Lainez and Salmeron, when they were about to depart to the Council of Trent.

"In the Council you must be rather slow, than eager to

—speak—deliberate and charitable in your advice—attentive and calm in listening—applying yourselves to the mind, intentions, and desires of the speakers, so that you may know when to be silent, and when to speak. In the discussions, you must compare the arguments of the several opinions in debate, so that you may not appear attached to your own judgment. You ought always to manage, if possible, that no one, after your speech, should be less disposed to peace, than he was before. If the matters be such as compel you to speak, express your opinions with modesty and calmness. *Always conclude with these words,—Better advice, or every other equivalent, excepted.* In fine, be assured, that to treat well of any question, whether divine or human, it is very advantageous to discourse, seated, and with calmness, not hastily, nor superficially. You must not, therefore, regulate the order and time of the discussions, by your own leisure and convenience; but take the hour of the party who wishes to confer with you, so that he may more easily advance to the point, to which you design to lead him.” “In hearing Confessions, think that all you say to your penitents may be published on the house-top. By way of penance, enjoin them to pray for the Council. In explaining ‘The Exercises,’ speak as you would in public.” “You should visit the hospitals, by turns, every four days, each once a week, at hours not inconvenient to the sick. Soothe their afflictions, not only by your words, but carrying them, as far as you can, some little presents. If you are called upon to determine questions of conscience, brevity and circumspection are necessary; yet, if we would excite piety, we must speak with a certain degree of diffuseness, and in a kindly manner.” “The third point remains, viz., that of watching over yourselves, and guarding against the dangers to which you are exposed. Though you should never forget the essentials of

our Institutes, you should preserve the strictest union and agreement of thought amongst yourselves. Let no one trust to his own prudence, and as Le Jay will soon join you, you will fix a time every day to consult on what has been already done, and what is to be done on the morrow. You may close your discussions, either by the vote of the majority, or in any other manner. In the morning, you should deliberate in common on your line of conduct during the day—and you should also examine your own consciences twice in every day.” \*

These admonitions, although subtle and profound, and somewhat too artificial, cannot be convicted of any thing like an approach to dishonest casuistry. We have already alluded to the sentence, which appears the most dubious and objectionable; but even that is capable of a favourable interpretation. The observations of Steinmetz on “the small presents,” which they were to carry to the poor, are in the highest degree uncandid and unjust. Taken as a whole, these admonitions differ little from those, which any Religious Society would now give to young men, who were about to attend a public conference, on their behalf.

As these secret instructions are dependant on the authority of Crétineau-Joly, we may be excused from allowing them the same weight, as the written and acknowledged documents before cited. Whether they really exist among “the unedited and authentic documents,”—(*les documents inédits et authentiques*)—of the Society, we cannot determine. But it would appear, from the style and manner of the historian of the Jesuits, that he often makes speeches for them, in the manner of the ancient writers, none of which can be received but as ornaments and decorations of the author.

We have deemed it proper thus openly to express our

\* Crétineau-Joly, vol. i. pp. 252—255.

opinions, concerning the first and original movements of the Society of Loyola, that we may not appear harsh and severe, when we pronounce a very different verdict, respecting their subsequent course of action. The character of the Society has now become so odious and unpopular, that it requires no little courage to avow this distinction, between its first, and its later members.

But we have also another object in view, viz., to rescue the name and memory of Pascal, from the charges, which have been recently brought against him by Mr. Taylor, in his clever work, entitled, "Loyola." At the close of that work, Mr. Taylor has dedicated a chapter, to account for what he calls—"Pascal's failure to inflict a mortal wound upon his adversary." \* Now, as the reputation of Pascal belongs, not to any party, but pertains to the weal of Protestants, as well as Jansenists; and as we have adduced † large quotations from "The Provincial Letters," and as the loss of Pascal's authority would prove a grievous loss in our conflicts with Popery: we trust we may be permitted, with all due respect for Mr. Taylor, to state our reasons for deeming his objections void and untenable. His first ground of argument is this,—that the Jesuits have survived the attack, and that *therefore* the attack was vain and unsuccessful. But if this argument were allowed, scarcely any controversial work could be deemed to have succeeded—nay, all opposition to error might be thought of no avail, if its subsequent existence be regarded, as its triumph. Pascal did every thing which could be effected by wit and ridicule. He has made the name of *Jesuit*, a name of scorn and reproach—a general term for rogues and tricksters. Nor is this all. Since Pascal's time, and doubtless, in some measure, owing to his "Letters," the Jesuits have been expelled from every Court

\* p. 238. Edit. 1849.

† Part I. pp. 58—60.



of Europe. Whatever name or device they may now assume, they seldom openly avow the authority of those Casuists, who were annihilated by Pascal. We hear no more of the doctrine of "Probability,"—or of "The Next Power;"—or "Killing for a box on the ear," &c. &c.—If this be not success, then all human efforts to withstand vice, and error, and absurdity, have been vain and fruitless.

If any further evidence were required to sustain the authority of "The Provincial Letters," it might be found, in the more modern pages of Dens and Liguori. However monstrous the immoralities of the Spanish Casuists, adduced by Pascal, there are passages in both these writers, which far transcend them in depravity. It is vain for modern priests and Jesuits, to disown the opinions of Sanchez, or Suarez, whilst they abide by those of the beatified St. Alphonsus Liguori. He teaches,\* that "an oath made without the intention of obligation, is null and void, and need not be observed."—"He who has sworn to a judge, that he would speak what he knew, is not bound to reveal concealed things. The reason is obvious."—He affirms, that "a confessor who sins with his penitent, is not himself bound to confess that sin."—He states, that a thief is excused from making restitution to those from whom he steals, if he make restitution to the church.—He excuses a wife stealing from her husband, or a son from his father.—We might proceed to cite many other opinions equally detestable. Now, since the works of Liguori have been pronounced by Gregory XVI. "to be void of censure;" these opinions are sanctioned by infallible authority. They not only prove, that Pascal was grave and serious amidst all his wit, when directed against the more ancient Casuists; but that the same abominable doctrines are still taught and

\* Extracts from Liguori, by Blakeney. Groombridge, London, pp. 92—99, 127, 139, 140.



encouraged by the Church of Rome. They constitute the ethics of their lectures, in their present Colleges and Universities.

The single passage, which Mr. Taylor has himself adduced from "The Provincial Letters," is sufficient to prove, that Pascal was fully aware of the mighty difference between Loyola, and his followers. "In his 17th letter he convicts his opponents," as Mr. Taylor observes, "of a corrupt duplicity, in citing the contradictory opinions of their writers. He says, (we give the words in English.)—"It is this very variety, which should still more confound you. Uniformity would be more supportable : nothing could be more contrary to the express orders of Ignatius, and your early Generals, than this compound mixture of all kinds of opinions. I will speak to you, perhaps, my Fathers, some day on this subject ; when you will be shocked to find, how much you have fallen from the original spirit of your institute, and that your own Generals have anticipated, that the disorder of your doctrine on morals would be frightful, not only to your Society, but still more to the universal church.

This decisive statement should have prevented Mr. Taylor from casting any reflections on the *moral courage* of Pascal. It was quite enough to shew, once for all, that he viewed them as traitors and apostates to their own original principles. It would have been absurd, in a professed Papist, to have attributed such opinions to the acknowledged doctrines of the Romish Church. They were false and erroneous deductions from "the Constitutions," which, however liable to abuse, were never designed by Loyola for such nefarious objects. We shall hereafter find, that Francis Borgia, who succeeded Lainez as father-general, also denounced the Jesuits of his day, as having apostatized from the spirit and principles of their founder. So clearly was this defection known

and understood by the members of the Gallican church, that they frequently addressed them, as having no real right to the name of *Jesuits*. They were spoken of as the so-called, the self-styled, the would-be Jesuits.\* But if any further argument were requisite to establish this apostacy, it would be found in their neglect and violation of that vow of perpetual and unlimited submission to the pope, which had prevailed on Paul III. to issue his Bull, [*Regimini militantis Ecclesiæ*,] for the establishment of the Order. Whatever repugnance Loyola might have felt at binding himself and his successors in these adamantine chains, he never questioned the reality of the obligation, and during his own generalship, not a mention was heard, nor a hand lifted up against the papal jurisdiction and supremacy. But scarcely was their founder in his tomb, ere the Jesuits, both at home and abroad, commenced their innovations and disturbances in the Romish church. On numberless occasions, they disputed the authority of the bishops, they withstood the execution of Bulls and Edicts, they invaded the rights of the clergy, and set at nought every other Order. So long as the crimes of perjury and ingratitude are held in horror, the remembrance of the plots and conspiracies, which have been raised by the Jesuits against the popes, and cardinals, and bishops of their church, will always brand them with infamy on the page of Ecclesiastical history.

It is true this charge seems more peculiarly to belong to the papists, and it is by their hands accordingly, that we now purpose to establish its force and veracity. But a little consideration will show, that it is of peculiar value in our own conflicts with the papacy, and that, besides its biting

\* "Annales de la Société des soi-disans Jésuites." 5 vols. 4to., Paris, 1764–1771. "Comptes—se disant de Jesus." 1762, &c.

power on the Jesuits, it aims a fatal blow on all the pretensions of Popery.

And first ; how can that church possess any claim to unity or infallibility, which has nurtured in her bosom, such a nest of snakes and scorpions ? How could Paul III., in his character, as the Vicar of Christ upon earth, have issued his Bull for the establishment of an order whose very name is Treason—which has repeatedly drawn down upon itself the execration of popish bishops,—the edicts of popish parliaments, the expulsion of popish princes, and the denunciations of the successors of St. Peter ? If Paul III. was infallible, where was the infallibility of Ganganelli ? or, if Ganganelli was infallible, where was the infallibility of Pius VII ?

But, if we raise this question, as it affects the pretensions of papal infallibility, it will be found of great advantage, in other Romish controversies. The history of the Jesuits, as exhibited in their endless quarrels and disputes with the other Orders,—in their rebellions and insurrections against their own diocesans, in their contempt of popish governors, both civil and ecclesiastical, forms one perpetual satire on the boasted unity of the Church of Rome. Protestants, doubtless, have had their quarrels and dissensions ; but the quarrels of the Jesuits have been far more numerous, bitter, and concentrated. For more than two centuries, they kept the Gallican church in unceasing strife and division. They have compelled Popes, Cardinals, and Councils to contradict each other. Their ubiquity has been the occasion of universal confusion. No empire, no province has been free from their dissensions—Europe, Asia, Africa, America, have beheld their conflicts with their brethren.—The entire world bears witness to their turmoils.

Again ; the crimes of the Jesuits are of a deeper dye, than that of any other Christian Order or community. They have

attempted to defend immorality upon principle, and to destroy the immutable distinctions between truth and falsehood. Others have fallen into errors and mistakes—they might plead ignorance, or passion, or credulity ;—but the Jesuits, with learning and education at their command, have sought to cover the world with crime and casuistry. They have turned the language of the confessional into the language of the brothel, and have debased the morality of the gospel, below that of pagans and unbelievers.\* And when it is remembered, that these charges and accusations are here brought forward exclusively on the authority of professed Romanists, and that no Protestant prejudice, or surmise, is permitted to aggravate their criminality ; they are deserving the attention of impartial members of the church of Rome, as well as of their antagonists. They rest on the attestation of their friends, not on the animosity of their opponents.

But if it be said, this is raking up old grievances, and dwelling upon evils which have long since been amended,—we reply, that the present church of Rome has seen fit to appropriate this scandal and reproach, by recalling the members of this very Order to its Councils, and by formally re-instating the Jesuits in all their ancient powers and privileges. The Bull, by which their expulsion from Rome was removed [*Solicitudo Omnium Ecclesiarum*,] expresses the unanimous demand of the Roman Catholic Church for the restoration of the Order—for the return of “these skilful and cunning rowers.” The Jesuits are now in possession of the most influential colleges and public offices at Rome. They are the bosom-friends and advisers of the Pope and Cardinals—the directors of their schools and missions ; in short, they have eclipsed all the other Orders, and are now the sole influential Order in the Church of Rome. It is nothing to say, they

\* Part I. p. 61.

cannot assassinate, or poison, as heretofore—that they do not so professedly teach the art of equivocation as their predecessors, embalmed in the ridicule of Pascal. We know enough of their proceedings, whether at home or abroad, to assure us that they are actuated by the same principles. The trickery and double-dealing which they have recently exhibited in England may convince us, that the power is wanted, but not the will, to recur to all their former nefarious practices, and that the “immortal hate” of Protestants still reigns supreme in their breasts.

We shall conclude this chapter with the remark—that we deem it very bad taste in Englishmen to pay them any peculiar respect, or to overrate their learning and talents, as if they were superior to all the rest of the world, in ability and argument. We cannot allow, that the atmosphere of the “*Collegio Romano*,” is superior to that of all Protestant Institutions, or that the distinction of a broad-leaved hat, or a narrow neckcloth, can confer any supremacy of intellect or knowledge. The Jesuits are, doubtless, many of them, very learned and accomplished—and they are polished and courteous in their demeanour. But, we protest against approaching them as our superiors in taste or learning. Their logic may be peculiar, it may combine the solemnity of the sophist with the dexterity of the conjuror,—but, as to talent, or scholarship, they must be content to share them in common with Protestant divines and professors. Mr. Seymour’s “*Mornings with the Jesuits*” may convince us, that they are not invulnerable, even on the ground of their own theology; and whoever has read the compositions of Dr. Wiseman will perceive, that good taste is not essential to the hat of a cardinal. As to England, it would be difficult to produce a single Jesuit, who has attained to any extraordinary eminence in literature, arts, science, or theology.

Amongst all their Colleges and Academies at home and abroad, they have not furnished our country with a single name of European reputation. We miss them in the annals of philanthropy, but we find them in the annals of treason. In vain we look for a Jesuit-Howard, or a Jesuit-Wilberforce. The names of Parsons, Allen, or Garnet, will never be illustrious, till we are ashamed of our laws and liberties.

## CHAPTER III.

A.D. 1540—1660.

INNOVATIONS OF LAINEZ—DENOUNCED BY MELCHIOR CANO—BY MONTANUS—BY THE PARLIAMENT OF TOULOUSE—CONFERENCE OF POISSY—"TALES QUALES"—OPPOSED BY THE SORBONNE—BY MARIANA—BY FRANCIS BORGIA—BY CATHARINE OF PORTUGAL—BY CARDINAL BORROMEO—FATHER RIBERA—ACCUSED AT SALAMANCA—CONDEMNED BY THE PARLIAMENTS OF NORMANDY AND PARIS—PRIVY TO THE MASSACRE OF ST. BARTHOLEMEW—QUEEN ELIZABETH'S LETTER TO HENRY IV.—THEIR ASSASSINATION OF WILLIAM OF NASSAU—REBUKED BY CLEMENT VIII.—CONDEMNED AT PARIS—ATTEMPT OF CHÂTEL TO ASSASSINATE HENRY—APOLOGY OF THE JESUITS—ACCUSED BY THE PROVINCIAL OF ARRAGON—THEIR DOCTRINAL DEVIATIONS FROM THE COUNCIL OF TRENT—THEIR PELAGIAN DOCTRINES AT LOUVAIN AND DOUAY—LESSIUS AND HAMELIUS—MOLINA—CHAMIER AND COTTON—LERMEUS.

WE are now to dismiss all Protestant predilections,—to forget the recollections of our national history, and "nothing extenuate, and set down nought in malice,"—whilst we record, in chronological order, the charges which have been brought against the Jesuits, and the verdicts pronounced, by the members of the Romish church.

The original establishment of the Society, as we have al-



ready observed,\* was based on the Bulls of Paul III., A.D. 1540—1545. To these, various privileges were added by him, A.D. 1549. To Paul succeeded in the following year, Julius III., who gave an ample confirmation of the acts of his predecessor.† No sooner had they received their establishment, than they availed themselves of their missionary privileges. Forthwith they speeded away in every direction, immediately commencing colleges in France, Spain, Portugal, and almost every kingdom of Europe.

The first opposition which they encountered was from Melchior Cano, an eminent Dominican,‡ who attacked them from the pulpit at Salamanca, and who boldly applied to them the predictions of St. Paul, in the third chapter of the second Epistle to Timothy,—“Know, also, that in the last days, perilous times shall come. For men,” &c.—He denounced them as “the emissaries and satellites of Antichrist,” §—[*Emissarii atque satellites Antichristi*]. Melchior distinguished himself at the Council of Trent, where he opposed the innovations of Lainez. His denunciations of the Jesuits made such a deep impression on the people, that they applied to this Order some strange fanatical predictions of the Abbess St. Hildegarde, which we allude to for no other reason, than to shew the general detestation in which the Jesuits were held even on their first appearance.|| The same inference is confirmed by the almost prophetic denunciations of Archbishop Brown, A.D. 1551. See Part I. Chap. XI.

The celebrated Arias Montanus, the Editor of the Antwerp Polyglot Bible, and Librarian of Philip II. of Spain, was the next [A.D. 1576] to stand forth, as their public opponent

\* Part I. p. 12.

† Ibid. p. 18.

‡ Ibid. 71. Crétineau-Joly, vol. i. pp. 285—294.

§ Orlandi, Jesuit. Societ. Hist. cap. 27, 28.

|| Annales de la Société, tom. i. p. 5. Crétineau-Joly, vol. i. p. 191.

and accuser. Amongst the Annotations inserted in that magnificent Work, he thus speaks of the Jesuits,—“Since these men would make it appear, that they alone are wise—that they alone can live well, and that they follow Jesus more closely than others—and boast openly of such exclusive advantages—they hate me without a cause, who am but the least, and most unprofitable servant of Jesus Christ.” In a Letter addressed to Philip, he urges that he is bound in honor to lay open their false and dangerous professions. He requests the governors and ministers of the Low Countries, not to permit them to act as preachers and confessors ; and charges them with exciting endless animosities amongst others, for the sake of augmenting and exalting their own Order.\*

It was somewhat earlier (A.D. 1564), just after the Conference of Poissy, that the parliament of Toulouse assembled to consider the conditions on which certain advantages had then been conceded to the Jesuits.† For this purpose,

\* Tuba Magna, vol. i. pp. 2, 3.

† The account which Crétineau-Joly gives of the Conference of Poissy is well deserving of the attention of the English nation. It was a vain endeavour on the part of the Government, to mediate between the Protestants and Papists. The Jesuit historian avows, that it was entirely against the wishes and policy of the Romanists, to concede anything to the Huguenots, and that it would have been much wiser to have closed their places of worship altogether. “Since all men are inclined to attend some kind of public worship, if they cannot go where they wish, they will soon go where they are obliged.” vol. i. p. 428. He also avows, that the Jesuits never intended such concessions to be lasting. Accordingly, they evaded the conditions by the most barefaced chicanery. Instead of adhering to their real name, they slightly altered, “The College of the Company of Jesus,” into “The College of the Society of the Name of Jesus.” And all this is avowed by Crétineau-Joly, without the smallest shame ! “By this nice distinction, they hoped,” he says, p. 437, “to baffle the opposition of the Parliament, and University of Paris.” (“Par cette subtilité ils espéraient mettre en défaut la persistance du Parlement, et de l’Université.”) It is to be hoped, that such unblushing dishonesty will not be forgotten by the ministry and parliament of England. When

they cited several Jesuits before them, to whom they addressed the following interrogatories :—

“Are you seculars? are you regulars? or are you monks?”  
 “We are, in France, *such as (tales quales)* the supreme Court has styled us, viz., The Society of the College, known by the name of Clermont.” “Are you then in reality monks, or seculars?”—“It is not for the present Congregation to demand from us any explanation.”—“Are you, in fact, monks regular, or secular?” “We have already repeatedly declared, that we are *such as (tales quales)* the Court has styled us, nor are we bound to give any other answer.”—“About the name, you need give no answer—about the thing itself, you are not willing to answer. The decree of Parliament has already forbidden your styling yourselves *Jesuits*, or of “The Society of the Name of Jesus.”—“We shall not take up your time concerning our name—about this, you have the law on your side, or if we assume any other against the decree.” \*

The University, naturally dissatisfied with such manifest equivocation, declined any further intercourse. The Jesuits then made long, and still more equivocal, explanations, to which the University gave the most plain and categorical answers. The result was, that they refused to admit them, *such as they were (tales quales)*, to their Colleges.—But they long after went under the *sobriquet* of “*Tales quales.*” †

In 1564, these Parliamentary conflicts with the Jesuits were debated at great length. The prize contended for was the College of Clermont; and as we have already remarked, ‡ they had Du Prat, the bishop, in their favor. Although they they were first planted at Stonyhurst by Mr. Weld, A.D. 1794, they were not designated “Jesuits,” but “Gentlemen of the English Academy at Liege.” But they have now dropped the mask.

\* Histoire de la Comp. de Jesus, vol. iii. pp. 53—56. Utrecht, 1741.

† Histoire Generale, vol. iii. p. 111. Amst. 1761.

‡ Part I. p. 53.

succeeded partially in gaining admission to the College, yet such was the public animosity against them, that the representatives of Du Prat were sued for large damages, occasioned by their tenure of the College, and their corrupt practices. We must again request the reader to recollect, that all this dread and detestation of the Order arose amongst the members and professors of Popery, and that it cannot be attributed to the ill-will, or prejudices of Protestants.\*

We shall now produce a public document. In the year 1554, after having celebrated a solemn mass at the Sorbonne, the Theological Faculty of Paris assembled to pronounce their conclusions respecting the two Bulls of Paul and Julius, concerning the establishment of the Jesuits in France. After the most deliberate consideration of the evidence laid before them, they thus state their final decision:—"This Society appears dangerous in matters of faith, destructive of ecclesiastical peace, subversive of monastic piety, and more fitted for the objects of destruction, than of edification."† Between 1554—1568, many similar decrees of the University and of Parliament affirmed the same judgment.

Our next evidence is that of the celebrated Mariana, who, according to Baronius,‡ was "a lover of truth—most addicted to piety—a most impartial historian, and most worthy Professor of the Society." He left behind a posthumous work, (A.D. 1570,) written in Spanish, Latin, French and Italian; in which he graphically depicts the many evils and perversions of his brethren: § "Now, that increasing years assure

\* For a more detailed account, and for all the documents, see "Annales de la Société des soi-disans Jésuites," vol. i. pp. 14—119.

† La Morale Pratique des Jésuites, Cologne, 1659, pp. 31—33.

‡ Baron. Ann. 688.

§ Discours du Père Jean Mariana des grands défauts qui sont en la forme du gouvernement des Jésuites, 1625. See also, Tuba Magna, vol. i. pp. 3—23. ii. pp. 269—278.

me, I am approaching the last judgment, I solemnly declare that our Society, which is far distant from GOD, is rushing headlong to its ruin, and must ere long entirely perish, unless GOD should enable us to cut off all the offending portions, so that we may put an end to our plagues." This book was intended by Mariana for private circulation amongst the officers of the Order; but found its way to the press, after his decease. It was soon followed by another, entitled,—"A Consultation on the ways and means of restoring discipline in the Society,"—which was attributed to Father Juniper, who asserts that Flavavantius the Pope's Confessor, when he communicated to his Holiness the production of Mariana, heard him acknowledge with a sigh, the many grievous corruptions of the Society.

But we have now come to the still more important disclosures, which are contained, in the "Letter" of Francis Borgia, who succeeded Lainez, as General, A.D., 1565. In this Epistle, dated Rome, April, 1569, the Father-General treats professedly "On the means of preserving the spirit of the Society," [*De mediis conservandi spiritum Societatis, et vocationis nostræ*]. He commences, with expressing his pleasure on its rapid and extraordinary growth, whilst he laments its numerous corruptions. He is apprehensive, lest their original caution in the admission of members should have passed away; lest they should think more highly of the intellectual talents, than of the moral and spiritual virtue of their candidates; lest the rich and noble, rather than the poor and worthy, should attract their regard. He adduces the text, "Knowledge puffeth up," and then earnestly denounces their excessive literary ambition. "Woe to them," he exclaims, "who carried away with an insatiable love of learning, can allot little time, for making progress in their spiritual pursuits—who devote all their cares and anxieties to mere human

literature.” He exhorts them to remember, that by the spirit of their “Constitutions,” and the example of their Founder, they were bound chiefly to devote themselves to the study of Religious subjects ;—yet that apart from prayer and devotion, even such studies would become dry and unprofitable. “Wherefore” he adds, “whoever fails to exercise himself in meditation on Christ crucified, will not only soon become sensible of spiritual coldness and indifference, but will be less willing to undergo sufferings and labors for the sake of Christ. He will soon think more highly of himself than of others, and lose all feelings of humility. The sweetest remedy for all our afflictions,” he continues, “is the Cross of Christ. Who shall separate us from the love of Christ?”—“Your destruction, Israel, is from yourself, and from me alone your help.”—“Charity is kind, is not puffed up, does not behave itself unseemly, seeking not her own.” &c. &c.\*

It is in this scriptural and highly evangelical strain, that Borgia seeks to recal his corrupt Order, to its original standard. The effect, alas ! was not answerable to the hopes and expectations of the General. We cannot refrain from giving his concluding words ; “And now, since, as far as I can conjecture from my broken health, the time of my departure is at hand, I pray and entreat you, by your Christian charity, to recommend me before GOD in your prayers, that, during the short remaining period of my life, I may exhibit the grace of my vocation, and direct all my actions by its spirit, and may thus walk before GOD, in holiness all my days. I ask, and will ask, as long as I breathe, the same blessing on the

\* We have given a short abridgment of Borgia’s Address from the original, [*Diling.* 1612] ; but whoever reads it, as expanded in the florid eloquence of Crétineau-Joly, will discover little else, than the highest praises and flatteries of The Order.



Society, an obligation to which I am bound, not merely by my official duty, but from the sincerest and most ardent charity:—

Your servant in Christ,

FRANCIS BORGIA.”

Nor can we be surprised, that Borgia felt so many misgivings concerning the conduct of the Order. In 1571, Catherine of Austria, Queen of Portugal, and widow of John III. addressed him an official letter, concerning the conspiracies they had fostered and encouraged against the crown of Portugal. Three noted Jesuits, Malagrida, Mathos, and Alexander, had openly taught the doctrines of rebellion and insurrection. Catherine had been prevailed upon to engage Father Torrez, as her own confessor, whilst another Jesuit, Louise Gonzalez, became the confessor of her son, Sebastian, the heir to the throne. Forgetting all the favors which had been heaped on them by his aged father, they now incited the son to attempt his father's life. Having become acquainted with their frauds and conspiracies, Catherine addressed this Letter to Borgia, as Father-General. She charges Gonzalez and Torrez, with entering into these factious and murderous designs, and concludes with entreating him, as he valued the glory of God, and the welfare of the Society, to restrain and punish such notorious offenders.

Their next adversary A.D. 1579, was no other than the celebrated Cardinal Charles Borromeo, one of the few Cardinals who have been canonized for their virtues, and whose zeal and piety would have done honor to any Christian community. Deceived by their devotional exterior, the Cardinal had chosen as his own confessor, one of the Order, J. B. Ribera. After awhile, he discovered this man was the victim of the most horrible passions, and that he had disgraced even the precincts of his palace with his abominations. After a strict examination, he found that this depravity was not confined to his con-



fessor, but that the Jesuits had contaminated the morals of their College, at Breda. In consequence, Borromeo deprived them of the charge of this seminary, as being utterly unfit for the superintendence of youth.

The evidence is that of de Vargas, a contemporary, who had it from the mouth of the Cardinal,\* The apology which Crétineau-Joly attempts for the accusations against the Order is by no means satisfactory.† Whilst he confesses the guilt of Ribera, he accounts for the general ill-fame of the Society, by the jealousy of the other Orders, which the Jesuits had supplanted, as confessors; yet when he comes to sum up, he professes to declare, not only the innocence of the Order, but that also of Ribera.—“Father Ribera is as innocent of the faults imputed to him, as St. Charles Borromeo himself.”—[“Le Père Ribera est aussi innocent des forfaits qu’on lui impute que saint Charles Borromée lui-même.”] and that Charles Borromeo (who has since been canonized), was himself guilty of laying false accusations against his own Confessor!

The character of Borromeo, however, is above such imputations; and the indecency of charging such crimes on a canonized saint could have been committed only, by the historian of a Society, which has no moral reputation and no religious character to forfeit.

About the same period, they were accused both in Bavaria and Spain, of abusing their office as confessors, to the most flagitious purposes. These scandals were brought before the University of Salamanca, but delicacy forbids us to report the details. Suffice it to say,—the accusations were preferred by members of the Romish church.‡

\* Quod me ex ipsomet audisse, Deum mihi testem judicemque adjuro. *De Vargas De Strateg. Jes.* p. 112. *Annales*, vol. i. pp. 132—159.

† Vol. I. p.p. 464—466.

‡ Hist. de la Compag. de Jesus. tom. iii. lib. 6. Utrecht, 1741. pp. 39—50, 110—118.

In 1569, Arnaud de Pontac, the eminent Bishop of Basas, was chosen by the assembly of the clergy to present their remonstrance to Henry III. He charged the Jesuits with numerous corruptions in regard to their collegiate offices, that their avarice was unbounded, whilst pretending to give their lectures gratuitously.\*

On April 22nd. 1570, the Parliament of Normandy pronounced its condemnation of the Society, on the report of the Dean, Canons, &c. of Rouen; and on the 12th Feb. 1573, the University of Paris resolved, that no one should be admitted to the degree of Master of Arts, Licentiate, or Doctor, who had attended any lectures of the Jesuits. In the year following, a still stronger resolution was adopted.† Nor can we wonder at these continued struggles to rid France of this most obnoxious Order, when we remember it was in August 1572, that the massacre of St. Bartholomew took place. The number of Protestants massacred, during eight days, in different parts of France, amounted to 70,000.‡ That the Jesuits had their full share in plotting and accomplishing the tragedy, there can be no reasonable doubt. By their writings, they had wrought up the papists to the most violent hatred of the Huguenots. It was the violence of party politics, embittered by ecclesiastic antipathy. If Pius V. shed tears, Gregory XIII. his successor ordered a public thanksgiving for the massacre, and sent a legate to congratulate Charles IX., and exhort him to continue it. The Court of England went into mourning on hearing the horrid intelligence; § but the Principal of the College of Amiens was not

\* *Histoire Generale*, vol. i. p. 153. † *Ibid.* 155. *Annales*, vol. i. p. 116.

‡ Sully's *Memoirs*, book I.

§ The following letter of Queen Elizabeth is so little known, that we deemed it worthy of insertion, and have subjoined an English translation. We have taken the original, from the "*Memoirs of Henry the First*,"

ashamed to write an Ode of triumph on the massacre.\* The plot was concocted by Catherine de Medicis, the Queen-mother, and the Italian priests, amongst whom, it cannot be

2 vols. London, 1824. vol. ii. p. 416. See also Aikin's *Memoirs of Queen Elizabeth*, vol. ii. p. 350.

Though the printed letter has no date, we may ascribe it to the period of Henry's abjuration, July 25, 1593.

"Mon Dieu; qu'elle cuisante douleur! qu'elle tristesse n'ai-je pas ressentie, au récit que Morland m'a annoncé! Où est la foi des hommes! Qu'el siècle est celui-ci! Est-il possible qu'un avantage mondain vous ait obligé de vous departir de la crainte de Dieu! pouvons-nous attendre une bonne issue d'une telle action? Ne pensez-vous pas que celui qui vous a conservé jusqu'ici par sa puissance, vous abandonnera maintenant? Il-y-a une multitude de dangers à faire du mal, afin qu'il en arrive du bien. J'espère pourtant qu'un meilleur esprit vous inspirera une meilleur pensée. Je ne laisserai pas de vous recommander à la protection de Dieu, et de le prier de faire ensorte que les mains d'Esau ne corrompent pas les bénédictions de Jacob. Pour ce qui regarde l'amitié que vous m'offrez comme à votre bonne Sœur, je sais que je l'ai méritée, et certes à une grand prix; et je ne m'en repentirois pas, si vous n'aviez pas changé de Père. Mais d'ici en avant je ne puis plus être Sœur de Père; car j'aimerais toujours plus chèrement celui qui m'est propre, que celui qui vous a adopté. Dieu le connoit, et je le prie de vous ramener dans un meilleur chemin.

*Signé,* Votre bonne Sœur à la vielle mode. Je n'ai que faire de la nouvelle.

"ELIZABETH."

"My God! what bitter grief, what sadness have I not felt at the communication, which Morland has made to me! Where is the faith of man! What an age is this! Is it possible that a worldly advantage can have forced you to depart from the fear of God? Can we expect any good to result from such an action? Do you not think, that He, who has preserved you till this time by His power, will abandon you now? There is a multitude of dangers to be encountered in doing evil in order that good may be attained. I hope still that a better spirit may inspire you with a better thought. I shall not cease to commend you to the protection of God, and to pray Him, so to order it, that the hands of Esau may not corrupt the blessing of Jacob. As to what relates to the friendship you offer me, as your good Sister, I know that I have deserved it, and certainly

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\* Bayle, Article, Caurres.

doubted, were many of the Order. Such was their favor at the French court, that in the following year, May 27, 1573, they obtained letters-patent for their establishment at Bourges. It was there and at Rouen, Toulouse, and the other towns where the Jesuits were most influential, that the greatest slaughter of the Huguenots took place in the provinces.

On July 10, 1584, William of Nassau was assassinated by Balthazar Gerard. On his trial it was found, that he had been incited to the deed, by the Jesuits of Treves. They assured him, he would be placed among the martyrs, should he suffer.\* The assassin underwent his sentence with constancy, and his behaviour excited the admiration and praise of the Jesuits throughout Holland.†

In 1592, Clement VIII. in his own Congregation publicly admonished and rebuked the Jesuits. He exhorted them to proceed with more humility, and to refrain from exhibitions of pride. The Jesuits have carefully suppressed this Papal Sermon in their official documents; but we may be assured of its authenticity, from its being noticed in the Letter of Bishop Palafox, addressed to Innocent X.‡ We indignantly ask, what other Order was thus publicly censured by the Supreme Pontiff, within fifty years of its foundation?

at a great price, and I should not repent of having done so, if you had not changed our Father; but once for all, I cannot be the sister of another Father; for I should always much more dearly love Him, who is my own, than Him, whom you have adopted. God knows it, and I pray Him to bring you back to a better way.

Signed, "Your good sister, in the old fashion, I have nothing to do with the new."

\* "ELIZABETH."

† De Thou, liv. i. p. 79.

‡ Histoire Generale des Jésuites, p. 91, Paris, 1820.

§ Taba Magna, vol. ii. p. 160. § 114. Histoire Generale, tom. 2. pp. 261—263.

On April 18, 1594, the University of Paris published the formal trial of the Jesuits, and their sentence. The following is an abridged Address of the University to the Parliament.—“We, The Rector, Deans of faculty, Deputies, and Scholars of the University of Paris, having for a long time learned the complaints of the Court concerning the great disorder brought on the University, by the designs of a certain new sect, which took its origin in Spain and Avignon, assuming the ambitious title of the “Society of Jesus,” which has spread factions unceasingly through Spain, and the City of Paris, and the entire realm of France, &c. &c.,—do earnestly beseech, it may please you to command, that this sect may be demolished [*exterminée*], not only in the University, but throughout the whole realm of France.”\*

It was now [July 12, 1594], the celebrated<sup>1</sup> Antoine Arnauld† made his eloquent oration against the Jesuits, which afterwards entailed on his descendants the hatred of that body, and which they consummated, in the destruction of Port-Royal, [A.D. 1713]: .

In the same year, July 16, 1594, the Curés of Paris deputed Louis Dollé to argue the same cause on their behalf before the Parliament, to which the Jesuits gave a very long elaborate counter-appeal by Peter Barny.‡ They succeeded in delaying any immediate verdict against them, and ere the Parliament had come to their final decision, an event took place, which superseded all further proceedings.

On the 14th of December, 1594, an attempt was made by Chastel to murder Henry IV. Chastel was a pupil in the Jesuit college. They were expelled in consequence from France, and did not return till ten years afterwards. Two of their Order, Guignard and Gueret, were hanged for writings,

\* Histoire Generale, vol. i. pp. 197—199.

† Part I. p. 56.

‡ Annales, vol. i. pp. 539—573.

encouraging the design. During this period, a constant struggle existed between the Parliament of Paris, and the Jesuit party in France and Italy.\*

We have now before us "The Apology,"† which the Jesuits put forth on behalf of Chastel. It is an elaborate defence of Regicide from the authority of Scripture, the Fathers, and the Schoolmen. It defends the murder of heretics—lauds Chastel as a martyr—denies the legality of his arrest and trial, and exhorts all the Catholic states, to come forward and avenge the death of the injured victim. In the concluding part, Henry is pointed out as "the enemy of God and His Church, who ought to be destroyed."‡

The account which Crétineau-Joly has given us of the Massacre of St. Bartholomew, would of itself convince any impartial reader, the historian was conscious that the Jesuits were privy to the massacre.§ He acknowledges that Father Maldonat was present, when Charles proposed death, or abjuration of Protestantism, to the youthful Henry.

The tone which the recent Historian of the Jesuits, Crétineau-Joly, has adopted on the subject of Regicide, is strongly characteristic of the Order. He professes to abhor the doctrine, as an individual, and then he adduces all the authorities in its favour!¶ Now, whoever recollects the doctrine of "Probability," || will discover, that no Jesuit, reading his page, will want a reason, *a sufficient reason*, to justify any attempt at tyrannicide or regicide. It

\* Annales des Jésuites, vol. i. pp. 576—600, ii. pp. 141—200.

† Apologie Pour Iehan Chastel, par François de Verone, 1610. (1st Edit. 1594.)

‡ Id. "Exhortation finale, à exterminer l'ennemy de Dieu et de son Eglise." Chap. xiii. pp. 250—256.

§ Vol. ii. pp. 121, 122.—"Messe, mort, prison perpétuelle; choisissez dans la minute."

¶ Vol. ii. pp. 406—426.

|| Part I. p. 48.



is thus, that Jesuits ever blow hot and cold in the same breath.—“*Quo teneam vultus mutantem Protea nodo?*”

Nor was it in France alone, that the public voice was raised against the Order. In Spain, the most bigoted of European States, the same indignant feelings were expressed. On August 22, 1597, a formal Petition—[*Libellus Supplex*]—was presented against them to Philip II., of Spain, by Jerome Baptist de la Nuza, Provincial of Arragon. It is the express object of this document to shew, that the Jesuits, by introducing their novelties, were the authors of the disturbances existing in the Church;—[*Quò ostendit Jesuitas novitatibus intendentes, causas esse turbarum in Ecclesiâ Dei existentium*].—It is arranged under eight argumentative heads: 1st. [*Prima Ratio*] That their controversies concerning grace have caused the greatest evils, by unsettling the minds of the youth, and withdrawing attention from the practical and useful, to speculative and unprofitable questions of Theology. 2nd. That, they have filled the Pulpit with the same idle and useless speculations. 3rd. That, by their inquisitorial despotism, all freedom of intercourse is destroyed amongst the Students and Professors. 4th. That they have departed from the doctrines of Augustin and Aquinas, to introduce the speculations of Molina. 5th and 6th. That they have altered and perverted the ceremonies of the Church. 7th and 8th. That they have subverted all reverence of Saints and Martyrs. For these and similar reasons, the Provincial earnestly entreats that the Order may be restrained, and reformed.\*

Nor was De la Nuza content with this Address to the Spanish Monarch. He afterwards (1612) preferred an Official Memorial—[*Libellus Memorialis*]—to Paul V., in which he urges, that no peace can be expected in the Church, whilst

\* *Tuba Magna*, vol. ii. pp. 469—526.



the Jesuits are permitted to harass men of piety and learning, with their incessant accusations. This Memorial is far more elaborate than the former, and we may be excused from exhibiting its analysis. It is its general object and design to contrast the novel doctrines of the Order, with those of the ancient Fathers and Doctors of the Church—to evince their Pelagian tendency—to point out their metaphysical uselessness, and to appeal to the authority of the Pope, for putting an end to such unprofitable strifes and controversies.\*

We shall now close this Chapter with a brief account of the protracted disputes, which took place between the Jesuits and the Universities of Louvain and Douay, on the subjects of Grace and Justification. According to the design of Loyola, as we have repeatedly shewn, his followers were to remain steadfast to the opinions of Augustin, as expounded by Aquinas. This was considered the sound and orthodox doctrine of the Romish Church. It was much the same on the subjects of Election and Grace, as those, which are now called Calvinistic. But Lainez, Salmeron, and Le Jay, as we have already observed, introduced at the Council of Trent opinions of another kind. These, they pleaded, were more accommodated to the opinions of the age—in other words, they approached the sentiments of Molina, or, as some would say, of Pelagius.†

It is not our design to offer any doctrinal opinion on these mysterious points. We are only reporting facts—

\* With that cunning which is characteristic of the Order, Crétineau-Joly never once condescends to notice this notorious apostacy of the Society, from its original principles. He professes to found his work on “unedited and authentic documents”; but we have preferred to found our arguments on the known and acknowledged writings of the Fathers-general—on the Epistles of Loyola, Lainez, Borgia, Aquaviva. We leave it for the public to decide, which kind of evidence is most deserving, if not of the attention of Jesuits, at least, of all other members of the Romish Church.

† Du Pin's Hist. Eccles. Cent. 17. Part I.

namely, that the Jesuits sought to introduce another tone of Theology from that of their predecessors, and that they were at variance with what were then esteemed the orthodox, and prevailing doctrinal sentiments of the Romish Church. This change of doctrine was commenced by Lainez, and completed by Aquaviva, who succeeded Borgia in the Generalship. Nor did this change consist in a mere alteration of doctrinal sentiments; but in introducing cold and abstract logical reasonings and disputations, instead of warm and practical expositions of Christian faith, and heartfelt applications of Christian precepts. Whilst some of the wisest and best of Christians have differed on the mysterious subjects of predestination and free-will; they have united in urging the saving doctrines of the Cross, and in attributing salvation to the sole merits of our Lord and Saviour.

It was\* Lessius and Hamelius,† Professors of Theology at Louvain, A.D. 1585-6, who carried this design into effect. The novelty of their statements soon attracted the animadversions of the other Professors, and they were accordingly censured for entertaining and teaching the following opinions: [—We can notice only the more important, for according to their original form, they extend to Thirtyfour Propositions.‡] 1. That they deny the plenary Inspiration of the Holy Scriptures. 2. That they deny the doctrine of Predestination, as stated by St. Augustin, by making it partially dependant on human merit. 3. That they assert a sufficiency of Grace is granted to all. 4. That baptismal Grace is universal. 5. That even unbelievers have sufficient Grace to enable them to be saved. 6. That our free-will is not destroyed by Original Sin. 7. That we have the same power of perseverance, as we should have had, in the state of innocence.—These Pro-

\* Note 4.

† Hist. De Auxiliis. Le Blanc. Lovanii. 1700.

‡ Acta Cong. De Aux. Lemos. Lov. 1702.

positions, with many others of a similar kind, were condemned by the University of Louvain; but when an appeal was made to Rome, Sixtus V., according to the usual policy of the Vatican, commanded silence to both parties.\*

The influence of the Jesuits at Douay, being more powerful than at Louvain, they first contrived to get that University on their side. But in 1612, they were driven from it by Dr. Kellison, the Rector. By degrees, however, the sentiments of the Jesuits became prevalent in most of the German Universities, whilst those of the Low Countries, with the dubious exception of Douay, fell entirely into their hands. They have long since taken possession of Douay.

It would be very unedifying to pursue this controversy, amongst the members of the Romish church. We have alluded to it for no other purpose, than to exhibit the disputes which the Jesuits introduced, wherever they got any footing. That their sentiments on Justification are at variance with the Canons of the Council of Trent (Session VI.), there can be no question. Though it is difficult to arrive at exact sentiments, among such a number of contradictory Canons, yet it is clear, the Jesuits sought to introduce new opinions into the church of Rome on these subjects, whilst the Jansenists remained steadfast to the Theology of Augustin. Considered, therefore, solely with reference to Rome, the Jesuits were considered innovators, if not positive heretics,

\* The tone which the modern Apologist of the Jesuits, Crétineau-Joly, uses in describing these disputes, reminds us strongly of that of Voltaire, whilst representing all religious controversies as utterly unimportant and ridiculous. He speaks of all questions relating to Grace, as mere scholastic subtleties—vol. iii. pp. 1—23.—but favors the sentiments of the Molinists, that is, of the semi-Pelagians. So far as the Jesuits have any theological opinions, they will always be inclined to magnify the powers of man, and depreciate the necessity of Divine assistance. But it is the *tone* which they assume in speaking of these mysterious doctrines, which so strongly savours of modern infidelity and indifference.

till the condemnation of Arnauld and Pascal, Sept. 1665—March 1666. Repeated condemnations of Molina's opinions concerning Grace, as advocated by the Order, took place at Rome, A.D. 1598—1612, during the Pontificates of Clement VIII. and Paul V.\*

We have now arrived at the close of the 15th century, and we find the Jesuits condemned and denounced both as to their actions and opinions, by the great majority of the Romanists. How strange that any church, aspiring to unity, should have subsequently received them, as its rulers and directors! How strange that those, who were condemned in the strongest terms, by Clement VIII. and Paul V. should now be treated and considered at Rome, by Pio Nono, as the strongest friends and advocates of Papal Catholicity! Yet the Church, is, ever has been, and ever will be, professedly *Infallible*!

At the close of this century A.D. 1599, a remarkable correspondence took place between Daniel Chamier, the leading Minister of the Protestants in the south of France, and some distinguished members of the Jesuit Order.† It would appear from the style of their letters, that a friendly intercourse had hitherto existed between Chamier and the leading Jesuits. Peter Cotton, of whom we have already made mention,‡ was the person whom Chamier singled out, as his antagonist, in a dispute concerning the idolatry of the church of Rome. Cotton, who was then young, and by no means a match for Chamier, endeavoured to conceal his ignorance by answering him in Greek, supposing that Chamier could not thus maintain the correspondence;—but Chamier immediately answered him in the same language. Cotton then condescended to write in Latin. His defence was very lame,

\* Note 5.

† Danielis Chamieri Epistolæ Jesuiticæ, Genev. 1599. Pars altera. 1601.

‡ Part I. pp. 55, 56.

consisting of a few rhetorical flourishes, expressed with much politeness, and apparent respect for Chamier. The victory was so decided, that the Jesuits determined on sending out another champion. Ignatius Arnaud now came to the rescue. He attacked Chamier with some learning, but with a far greater portion of raillery and abuse. Others of the Society also contributed quotas of hard names. It is curious to observe, they admitted Chamier and the Protestants to hold the Orthodox doctrine. They attacked them, as schismatics and seceders, not as heretics. This resulted doubtless from the union of the French Protestants and Papists, in still holding the doctrines of Augustin.

Another event happened, at this time, A.D. 1599, which is also deserving of a brief notice. Gabriel Lermes had been a pupil of the Jesuits at Tournay, but had providentially escaped their toils, and made an open profession of Protestantism. As he was of a noble family, his conversion created a great sensation. Lermes died young, but he left in M.S. a witty tract, entitled, "An Introduction to the Art of Jesuitism." \* The most valuable part relates to their employment of Confession, as the principal machine of their operations. [*De magnâ Jesuitarum machinâ, quæ Confessio dicitur.*] It would not be suitable in these pages to make any extracts from the charges brought against them. Suffice it to say, that none but an ex-pupil of the Jesuits could have so graphically described their sophistries. It is important to observe, that although the Society had then existed only 50 years, yet that it had attained this unnatural maturity of moral depravity. The horror, with which the Order at this early period of its history was viewed by the French Protestants, is strongly depicted in several Letters, appended to the Introduction of Lermes.

\* Introductio in artem Jesuiticam. Genev. 1599.

## CHAPTER IV.

A.D. 1600—1650.

QUARRELS, INNOVATIONS, AND DISSENSIONS OF THE SOCIETY—THEIR MISSIONS IN CHINA AND JAPAN—THEIR MISSIONARY DISPUTES WITH THE DOMINICANS AND FRANCISCANS—MORALÉS REPORTS THEM TO INNOCENT X., AND ALEXANDER VII.—BISHOP PALAFOX REITERATES THE CHARGES—THEY ARE REBUKED BY THEIR GENERAL, GOSWIN NICKEL—PALU, BISHOP OF HELIOPOLIS, REMONSTRATES AGAINST THEIR TRAFFIC—"LES JÉSUITES MARCHANDS" CONDEMNED BY THE BULLS OF URBAN VIII, AND CLEMENT VIII.—THEY REPUDIATE THE CROSS IN THEIR WORSHIP—THEY ARE REPROVED BY AQUAVIVA AND VITELESCHI—IN PERU THEY CARRY ON THEIR MISSIONS BY THE SWORD—THEIR MISSIONARY GASCONADE.

THE commencement of the XVIth Century beheld the Jesuits in the midst of those interminable controversies and disputes, which we have already noticed. Every part of Europe was harassed by their turmoils and contentions. The strife between Romanists and Protestants was intelligible, and it could not be avoided; but the disputes of the Jesuits were carried on amongst the members of a Church, pretending to unity of faith and doctrine; and throughout the greater part of this century, they were considered as a dangerous and



innovating sect. Nor was this contest finally decided in their favour, till the appearance of the Constitution "Unigenitus," issued by Clement XI., Sept. 8, 1713. Till that period, the Jesuits were viewed as unsound by the majority of the Romish Church. We shall hereafter have frequent occasions for elucidating this observation, in reference to the European States. We now intend to illustrate this fact from their conduct in remote countries, especially amongst the Papal Missions in the East.

About fifty years after the death of Xavier, the Madura Mission was established in Southern India under the Jesuit Robert de Nobilibus, the nephew of Bellarmin. It was in this Mission, that Father Martin disguised himself as a Brahmin, and contrived to enter the Brahminical University, at Pondicherry. Assisted by Father Bouchet, he baptised thousands every year. They found the Hindoos so *innocent*, that they scarcely knew how to conduct the Confessional. "Amongst a hundred whom I confess," says Father Bouchet in 1720, "scarcely can I find eight, who have fallen into any considerable sin!" Yet they found it often necessary to exorcise, and they had wonderful success in driving out evil Spirits. But what is still more strange, they often sent them out of their converts, into the Lutheran Missionaries! "It was said amongst them, the Devil is the best Catechist in the Mission." The leader, Robert de Nobilibus, having been charged with treachery by the Brahmins, produced a scroll, and made oath, that he had verily sprang from the God Bramah,—and upon this oath he laid the foundation of the famous Mission of Madura. They practised all the Brahminical rites and ceremonies, to avoid the stigma of being called "Feringhees," (Europeans). Father de la Fontaine pretended to be called "The Apostle of the Brahmins;" but their converts seldom went beyond *Sudras*, and generally



consisted of *Pariahs*. Of their reported millions of converts, in 1776, only 18,000 were found in Madura, and 10,000 in Tanjore. For these facts, we are indebted to the Calcutta Review, No. 3, October, 1844, which has given the best account of the Jesuit Missions in India, from their origin to the present time.

Soon after the death of Xavier, the Church of Rome succeeded in introducing her Missionaries into China and Japan. The Orders employed were chiefly those of St. Dominic and St. Francis; but the Jesuits ere long followed them. No sooner had they overtaken, than they began to circumvent them. It might have been thought, that in this wide sphere of action, Christian Missionaries could have co-operated, and acted in friendly concert, especially as they all professed to be members of the one Catholic Church. But the most bitter dissensions soon took place, and the Jesuits often defied, not only Episcopal, but even Papal, authority.\*

Their first dispute took place A.D. 1631, with Moralés,

\* Though Crétineau-Joly gives a very copious and detailed account of the Jesuit missions, he seldom alludes to the numerous disputes between their missionaries and the Popish bishops. You might suppose, that every thing went on with the greatest unanimity! So little are these Jesuits to be trusted, in any of their accounts, but especially in the accounts of their foreign missions. According to "The Letters of the Jesuits" as reported by Kämpfer—Hist. Japan, I. 11. p. 166. [Crétineau-Joly, III. p. 185], no less than 20,570 individuals were martyred in the year 1590; and within a few years following, they had made 12,000 proselytes! The fictions related by Sir John Mandeville, or Mendez Pinto, were but types of the stories told by the Jesuits of their missionary achievements in China and Japan. But what pretence could such men have to the name of missionaries, when they regarded the idolatries of the Chinese, as nothing more than simple ceremonials! Crétineau-Joly, III. p. 220. If so, the celestial empire is indeed angelic! They have preserved a *fac-simile* of a Letter from the Chinese Empress to their General, which they seem to revere as an Apostolic Epistle. Id. p. 230. See Note 6, On their present Missions in China.

the Dominican, and with Antonius, the Franciscan missionary.\* It lasted, without intermission, till 1640. The controversy arose from the Jesuits accommodating their doctrines to the rites of the Chinese. To what extent they carried their accommodations, we have already hinted.† The dispute was referred to Rome. In 1645, Innocent X., by a solemn decree, declared that such idolatrous indulgences should no longer be permitted. Moralés, accordingly, returned to his mission, and made known the Papal decree. But, the Jesuits, far from submitting, deputed Father Martini to go to Rome, and appeal against it. In 1656, by artful representations, he obtained from Alexander VII. another decree, subversive of the former. It was given under the express condition, that the case had been fairly represented, and the facts correctly stated. But the Jesuitical modes of accommodation could admit of no qualification or apology. They were plain and open treasons against the Christian faith.‡ They pretended, that all the Chinese religious rites and ceremonies, were nothing more than civil and political institutes—that their sacrifices were nothing more than very commendable customs of commemorating their forefathers—that their Tien and Xangti, were but other names for Jesus Christ.§

The Pope, notwithstanding his infallibility, was so puzzled with their misrepresentations, that he resolved to send forth fresh missionaries into China to decide the dispute. These he selected from the most learned of the Franciscans, who, after more than twenty years of hard study, in 1698 prevailed

\* Navarette, p. 511. *Annales des Jésuites*. vol. iii. pp. 819—841.

† Part I. pp. 28, 33. ‡ Du Pin. Cent. 17. Part 3. vol. 4. p. 182.

§ In the "*Annales des soi-disans Jésuites*" the Frontispiece to one of the volumes consists of a representation of their Chinese Church. They are represented as kneeling before the Altar, which has the Chinese inscription, T. X., i. e. Tien. Xangti, instead of I. H. S.

on the successor of St. Peter to issue his final interdict against all such impious accommodations to heathenism. As the Jesuits did not obey the Popish decree, several were suspended; but on their expressions of amendment, the suspension was removed. However, they soon returned to their old practices, and commenced open defiance to the Bishop. Not content with insults, they offered violence to his person, and wounded him, amidst curses and execrations. They also fell on the Dominican Missionary, who came to his assistance, and compelled him to make his escape to the mountains.\* Such was the violence and enormity of their conduct, that it called forth a long Epistle of Palafox, Bishop of Angelopolis, in Spanish America, addressed to Pope Innocent X., A.D. 1649. It dwells on the necessity of extinguishing, or strictly reforming, the Society.—[*De Jesuitarum Societate extinguendâ, vel stricte reformandâ ob Universalis Ecclesiæ bonum.*]†—Throughout this address, the Bishop complains that the Jesuits were constantly opposing his authority, defying Papal excommunications—exciting all kinds of scandal to the Church—tyrannising alike over Clerics and Laics—abusing their office, as Confessors, and totally defeating the object of the missionaries. So little did they reverence the Vicar-General, that they publicly tore in pieces his edicts against them. So little regard did they pay to Churches, that they turned them into common eating-houses. So little did they attend to the education of their pupils, that they often put them into masks, to ridicule the Bishop. They countenanced public spectacles and dances, in which every kind of indecency was practised. Some of their processions were open mockeries of religion—blending insults to

\* Tuba Magna, vol. i. Sect. iv. pp. 71—78. Argent. 1717.

† See the entire Epistle, Tuba Magna. vol. ii. pp. 126—173. Annales des Jésuites, vol. iii. p. 1021. Crétineau-Joly, vol. iv. pp. 84—91.

the Bishop, with their Litanies. After chaunting "Free us from evil," they added, "Free us from Palafox." In contempt of the crucifix, they used horns of bulls, blending the worship of Jesus, with mockery and obscenity. They trod the pastoral crozier under foot. They publicly chaunted songs and satires upon the clergy and bishops, and ridiculed the decrees and canons of Trent! \*

We should not have deemed it safe to report such incredible atrocities, had they not been authenticated by the Epistle of Palafox to Innocent X. Supported by such episcopal authority, we shall present the reader with some further extracts from this shocking, but official, document. Palafox, towards the close of his letter, commences a series of the most indignant queries:—"What other religious Order," he asks, "ever filled the world with such strifes and discords? What other Order has kept its rules and regulations in such mysterious secrecy? What other order has dared to contend with bishops, concerning their episcopal rights, and to war with all other orders, concerning their claims and revenues? Who, besides the Jesuits, have impugned the authority of the most eminent fathers and doctors of the church? Who have done so much to relax discipline? Who lead such self-indulgent and worldly lives? Who, like them, have turned their reli-

\* We have given our authorities for the Letter of Palafox. Its authenticity is strongly contested by Crétineau-Joly, vol. iii. p. 337. He admits, however, there were great disputes between the members of the Society and the Prelates,—that the Jesuits were accused of working the mines for their own profit, &c. &c.—On the whole, we think there can be no hesitation whatever, in giving credit to the general accusations against them. They are too numerous, and come from too many quarters, to admit of any substantial contradiction. In vol. iv. p. 91, even Crétineau-Joly apparently retracts his former denial of its authenticity! The Court of Spain succeeded in procuring the beatification of Palafox; but the Jesuits hindered his canonization.—The beatification of Palafox is Canonical approval of his testimony.

gion into trade, and made such a gain of godliness? Surely all these commercial speculations and achievements accord but little with his advice who said—‘It is impossible to serve GOD and Mammon.’”

“The entire Church,” he adds, “blushes and grieves at such behaviour, whilst it furnishes the theme of ridicule and reproach to the heretics.” “What will the Dutch, the British, or the German merchants,” he asks, “say to such atrocious perversions? Surely they will satirize the Catholic and Roman faith,—they will deride all ecclesiastical discipline, all sacerdotal order, and will be rendered contumacious, and hardened in their errors.” Again,—“The whole Church of China groans and exclaims, that it has not been instructed, but deceived by the Jesuits, who, devoid of all ecclesiastical discipline, hide the Cross, whilst they exhibit all kinds of idolatrous rites and ceremonies. It grieves me to behold “idolatries christianized, and Christians idolatrized.”—(*Christianos idolatras, idolatrizantes Christianos*),—all collected at one Table, in one temple, at the same altar, offering the same sacrifices,—adoring GOD and Belial alike together, and thus, under the mask of Christianity, worshipping heathen idols, or rather, under the mask of Heathenism, defacing and destroying our most holy faith.”

We cannot spare more room for the indignant eloquence of this indignant Bishop. The entire Epistle, which would form a moderate-sized pamphlet, is well worthy of translation. It concludes in the following manner: “These matters, Most holy Pontiff, I submit to your Infallibility, and if I have written any thing unsuitable, or unbecoming, or, which can give any offence to that reverence which is due to You from your flock, I pray you kindly to attribute it, not to any pride or self-importance, but to my ardent zeal for upholding my Pastoral authority; for the observance of our sacred Constitutions, and

for the safety, progress, and prosperity of the Universal Church.”

In 1656, the Father-General, Goswin Nickel, in his Second Epistle to the members of the Society, introduces these sharp animadversions:—“How could men, dead to the world, crucified with Christ, who offered themselves as a sacrifice to GOD,—formed by so many Constitutions, so many regulations &c., fall off so basely to such an extent, as to think of Egypt, in the Holy Land, after having put their hands to the plough to look behind, forgetting the Divine glory, their own salvation and the edification of their neighbour—wickedly indulge the suggestions of private affection and human necessity,—basely consult their own interests, and, as far as they could go, dare to shake the foundations of obedience, annul discipline, and destroy the work of God, without hesitation!”\*—Surely such remonstrances, while they betoken fidelity in the General of the Order, bespeak the sad falling off of the members at large, from their first Constitutions.

On April 28 of the same year, a Letter was addressed by Valerianus Magnus, the Capuchin, to Pope Alexander VII. In this Epistle, Valerianus complains of the Jesuits as at once tyrannical and heretical, and that they had spread quarrels and dissensions throughout Bohemia and Lithuania. Instead of clearing themselves from these charges, they clapped Valerianus into prison, and kept him there under pretence, that they designed to send him to Rome. But the populace rose against them,—they cried out, “Long live the Capuchins! long live Valerianus! he is suffering for the truth.” A letter to the Father-general producing no redress, Valerianus reiterated all his charges in another Epistle.† In this Letter, he gives the interrogatories which had passed be-

\* Epist. 2. R. P. N, Goswin Nickel. p. 593. Antwerp. 1665.

† Tuba Magna. tom. ii. pp. 526—537.



tween the Fathers and himself, during his confinement.—The whole affair appears to have been an act of desperate tyranny—but we are unable to say what became of the unfortunate Capuchin.

To such an extent did the Jesuits carry their trading and commercial speculations in their Missions, that it brought upon them the severest animadversions of the Romish bishops.\* Francis Palu, Bishop of Heliopolis, composed a work entitled, “The Religious Trader, or A brief Enquiry, whether it be lawful for the Clerics of the Society of Jesus, to trade in the East.” The Work is divided into two parts. In the first, from the Canons and Councils and also from Papal edicts, he proves, that it was strictly forbidden to the Clergy in general, and more especially the Missionaries, to act as merchants and traders.† In the second, he answers all objections, proving that such dealings excited all kinds of scandal and reproach against the Church, and that it was expressly forbidden by the Bull of Urban VIII. in 1633. In the consequence of their neglect of this Bull, another was issued, A.D. 1669, by Clement VIII. In this Bull, that Pontiff, much to his credit, makes the following declaration : —“ Because in these matters, those who are guilty, pretend they stand excused by the necessities of the missions,—thinking more of food and raiment, than of their spiritual

\* So intensely did these commercial dealings of the Jesuits influence their characters, and even their modes of communication, that, in Holland they endeavoured to conceal their political intrigues, by corresponding under some commercial forms, answering the purpose of a cypher. This correspondence fell into the hands of Maurice of Nassau, and procured the nickname—“The Contraband of the Jesuits”—[*Occultus Mercatus Jesuitarum*].—But Crétineau-Joly, vol. iii. p. 406, assures us, the trick was so well-contrived, that it only redounded to their credit, and that the Protestants discovered they were no match for such marvellous accountants. This anecdote is highly characteristic, and comes to us on unexceptionable authority. † Tuba Magna, vol. i. pp. 104, 175—178.



labour, against the express command of our Lord—therefore, We decree and declare, that such apologies in the future can by no means be permitted.”

Another, and still more serious charge brought against the Missionary Jesuits, by Bishop Palafox, establishes their utter neglect of preaching the gospel, even according to the limited views of the Romish clergy. They were ashamed of shewing, or mentioning, the Cross. They preached Christ glorified, not, Christ crucified. They substituted “the wisdom of the world,” for “the foolishness of preaching.” They affected to live in luxury and delicacy, instead of undergoing trials and labors. They passed their time in teaching Euclid, instead of the New Testament, and explaining physics and mathematics, instead of explaining the doctrines of the Gospel. The Pope, much to his honour, and very unlike his recent successors, had recommended, that the Jesuit missionaries should translate into Chinese some parts of the New Testament. But they replied, that such Versions would expose them to personal dangers, and obstruct the object of their missions. The Jesuit Kircher, in his Account of China, boasts of their various historical, geographical, and astronomical writings; but does not record any attempt to translate the Evangelists.—“And how could such attempts,” exclaims the Popish Prelate, from whom we still quote, “recommend them to the Emperor of China?—They neglected, therefore, the history of our Lord’s sufferings and crucifixion, and preferred the honour of instructing the Chinese to calculate an eclipse, to the peril and disgrace of preaching a crucified Redeemer.”

Let it be remembered, that these charges are brought against them, not by the followers of Luther or Calvin, not by Huguenots, nor even by Jansenists, but by the old and orthodox members of their own Church—that they stand

reproved and convicted by Popes, Bishops, and Cardinals; and that if there had been no Protestant Reformation in the West, their conduct in the East, as missionaries, should have made the name of Jesuit, a name of reproach and infamy, even amongst professed Romanists.

The increasing avarice and secularity of the Order had long before called forth the denunciations of their General, Aquaviva. In 1615, he composed a Treatise "On the Means of Remedying the Jesuit Maladies"—*De curandis Jesuitarum morbis*, in which, pointedly animadverting on their flattery of princes and nobles, he exhorts them to return to the original spirit of their founder. "We are bound," says he, "to turn our backs on secular affairs, which are so opposed to things spiritual." cap. 15.\* In his Epistle addressed to the Order, A.D. 1604, he powerfully remonstrates against their coldness and worldly-mindedness: "Who would not blush and weep," he exclaims, "to see how little we have profited from our many privileges and advantages?" † Nor was his successor, Mutius Viteleschi, less sensible of their growing corruptions. In his official letter, dated 4th of January, 1617, he deplores the looseness of their moral casuistry, "which threatens, not only danger to the Society, but the most serious detriment to the Universal Church." ‡

There is another feature in the missionary labours of the Jesuits, which is quite characteristic of the Company. Not content with directing their attention to the salvation of the heathen, they sought to carry to the New World, their old feuds against the Huguenots and Jansenists. Nor let it be supposed, they fought only with paper-bullets. They came to downright open warfare. M. Crétineau-Joly reports

\* Tuba Magna, vol. ii. pp. 268, 269.

† Epist. Præpos. p. 318. Edit. 1612.      ‡ Ibid. p. 412. Edit. 1685.

these conflicts with the utmost triumph, and on one of their victories over the Peruvians, he represents their leader as exclaiming—"On! Jesuits! once more repeat that thundering voice. On! Jesuits! on! and give no quarter to the dogs, who would scatter over Brazil the seeds of false doctrines!"\* The historian proceeds, in a strain of animated triumph, to contrast the glories of the Jesuit missions, with the poor and ineffectual efforts of Protestants. He cites the authority of Mr. Macaulay and of La Mennais to confirm his statements. But when this missionary gasconade is tried by fact and history, where are the results? Has Brazil, or Peru, or Mexico, been added to the domains of Christendom? Can the Jesuits now point to Japan, or to China,† as the trophies of their missionary labours? How many thousands of Hindoos, might Schwartz have counted amongst his converts, if he had been content with mere "*Rice*" converts, in a time of scarcity? In point of real honor and service in the cause of Christ, the Baptist missionaries at Serampore, labouring at the Indian versions of the Scriptures, or the ice-bound Moravians on the coast of Greenland, far transcend all the dreamy dissolving-views of missions, which can boast of mere nominal converts.

\* "*Aux Jésuites! répète-t-il d'une voix tonnante, aux Jésuites! et point de quartier pour ces chiens, qui vont répandre au Brésil la semence des fausses doctrines.*" Vol. ii. chap. iii. p. 141.—"Such as are desirous of pursuing the subject of the preceding pamphlet, by making themselves better acquainted with the history of the Company, will do well to study attentively the very valuable and most interesting Work of M. Crétineau-Joly," *Seager's Ravignan*, p. 82.

† Note 6.

## CHAPTER V.

A.D. 1540—1640.

THEIR FIRST CENTENARY—"THE IMAGO"—THE POMP AND SPLENDOR OF ITS TYPOGRAPHIC DECORATIONS—ITS BLASPHEMOUS DEDICATIONS—ABSURD APPLICATION OF PROPHETIC PREDICTIONS—PONTIFICAL FLATTERIES—REPORT OF THEIR MIRACULOUS POWERS—THE STATISTICS OF THE ORDER—ITS PAST AND PRESENT NUMBERS—CRÉTINEAU-JOLY'S CATALOGUE OF THEIR EMINENT MEN—REFLECTIONS.

HAVING briefly reported the condemnatory opinions of so many popes, cardinals, bishops, and fathers-general of the Order of Ignatius, it is time that we should permit the Jesuits to record their own opinions of themselves. Happily we are furnished with an official and authentic document—A Gazette Extraordinary,—Antwerp. folio. 1640, which they published on their first Centenary.

"A most splendid work," says the elder Disraeli, in his "Curiosities of Literature,"—"of extreme rarity and high price, embellished with exquisite engravings, magnificent as the genius of the order."—Our own copy fully justifies these typographical encomiums, but we must disclose its interior, before the reader can form any conception of its extraordinary merits. It is entitled, *The Image of the First Age of the*

Society of Jesus.—*Imago Primi Sæculi Societatis Jesu.*—Perhaps the Frontispiece may characterize the Work. The Virgin Mary forms the centre, over whose head are several Doctors and Martyrs. On the one side, are angels trumpeting,—“Loyola has completed the century.” On the other, “May he fill the whole world!” Three pendant medallion-pictures fall on either side, representing the darkness and brightness of the world, as it existed before, and after the birth of the Society. These are illustrated with appropriate mottoes. A minor engraving closes the Preface, representing the first Century, followed by Eternity. The Book is dedicated to the Almighty, to whose express Providence, the existence of the Society is attributed. The introductory remarks, (*Prolegomena*), relate to the different Jubilees of the ancient Romans, the Jews, &c. But its most remarkable feature consists in contrasting the Jubilee of Luther, with that of Ignatius—the extent of the Romish church, compared with the narrow limits of Protestantism. It closes with calculating the horoscope of the Society, predicting its immortality, according to *Isaiah, lxx. 12, 13.*

The work commences with asserting, that the Society was foretold by the ancient Prophets. It applies *Psalm lxxvii. 11—18, Isaiah xviii. 2, and Rev. ix. 1,* to its advent. In chapter 3; it proclaims, that Jesus was their immediate founder. In chapter 5, that the Virgin Mary was its nurse, matron, and co-founder. At p. 114, it interprets *Isaiah ix. 6, His name shall be called Wonderful*—by the wondrous origin and formation of the Society. A second Dedication to the “Lord of lords,” follows, attributing to Him its immediate superintendence. In page 133, the happiness and prosperity of the Society are accorded to the patronage of the Virgin, and a third Dedication is inscribed to her, as “the Queen of Heaven.”

We shall now give a few scattered Extracts to enable the Public to judge of the peculiar character of this remarkable Work. In page 24, all the members of the Society are said to be born, accoutred *with helmets*, and *Isaiah lix. 17*, is adduced as evidence.—In pp. 35, 36, all the members are complimented, as dying in a good old age, because no good man can die prematurely, *Isaiah lxxv. 20*.—In page 401, The Society is compared to the chariot of Ezekiel, and its members saluted as cherubs and angels of immaculate purity. On the following page, they are compared to Michael, Gabriel, and Raphael. Nothing can equal their purity and valor.—In p. 410, the predictions of *Psalms lxxviii.* are applied to the members of the Society. It is said of them, *One shall chase a thousand*, &c. In p. 582, the predictions of *Psalms lxxxvii. 1—3*, are applied in a similar style. In page 621, The Society is declared to be of itself, the greatest of all miracles. *Primum maximumque Societatis miraculum, ipsa Societas*. On the next page, it is asserted to correspond to the Oracle of the Jewish High-priest, *Exod. xxviii.*, and to contain within itself, the Ark, the Tables of the Covenant, the Manna, the Rod, &c. P. 704, the expressions, *Prov. ix. 1—4*, “Wisdom hath builded her house, she hath hewn out her seven pillars.—She hath sent forth her maidens: She crieth upon the highest places of the city. Whoso is simple let him turn in hither,”—these are expressly applied to the members, and every particular illustrated by the history of Ignatius, Lainez, and Xavier. So the declaration, Rev. v. 5, *The Lion hath conquered—Vicit Leo*,—is appropriated to the Society, whilst the conquests of the Order are celebrated in the most magnificent strains.

Not content with prose, the Work is filled with every variety of poetry—with Odes, Emblems, Elegies, Idylls, Heroic-epistles &c., all celebrating the incomparable glories and



triumphs of the Loyolites. Nor do they forget to record their warlike achievements. In 1624, (pp. 822, 826,) they joined a naval expedition of the Spaniards, for recovering the Brazils from the Dutch. Their efforts are described, in the most extravagant gasconade. Yet they do not appear to have been successful. With great loss and difficulty, they returned to Dunkirk, compensating their defeat by the conversion of a sinking heretic. Various miracles are related pp. 854, 858. After all this boasting and bombast, they commence with a professed imitation of St. Paul, 2 Cor. iii. 1—*Do we begin again to commend ourselves?* &c.—but soon reverting to the old strain, they recount diverse prodigies of the Society, in Holland and Flanders, at Antwerp and Ruremond. It is remarkable, they all took place on *young females*. A victory was achieved by a ship, bearing the name of Xavier, and accomplished instantaneously, by invoking the name of that Saint. Multitudes, in their last agonies, were restored to health, by the same invocation: *Jam ægrotis mortalibus quotiès restituta sanitas, ope Xaveriand!*

We presume our readers are more than satisfied with these samples. We shall not weaken their effect, by any observations on their folly and absurdity, their vain-glory, we had almost said, their blasphemy.—We leave them to contending emotions of pity, of scorn, of amaze, and disgust.

The only real and practical information contained in *The Imago* consists in A Catalogue of the Provinces, Houses, Colleges, Seminaries, and members belonging to the Society, at the date of its publication, A.D. 1640. The list of names (exclusive of members) occupies ten large folio pages, 238—248. The number of their Colleges, Seminaries, &c. appears to have been about 800; and the entire amount of members in 1626 is stated at 15,493. In 1608, Ribadeneira, in his Catalogue of Jesuit writers, had computed



them at 10,581, and their Colleges and Schools, at 443. During the fourteen years, which intervened between 1626—1640, their Colleges and Schools had increased 155 ; so that we may reasonably compute their entire members on the first centenary, at 17,000. In 1762, according to the Catalogue at Rome,\* the total of Jesuits, in all parts of the world, amounted to 22,787. Their Provincials were 39. Professed Houses, 242. Colleges, 669. Noviciate residences, 61. Seminaries, 176. Residencies, 335. Missions, 223. This was just before their expulsion from France, and may be considered their real statistics, at the general suppression of the Order by Ganganelli.—In 1845, the Father-General, at Rome, reported their members at 5,000 ; of which, 128 were employed in foreign missions ; † but, since that time, their number must have increased we think at least one-third, so they may now amount to about 7, or 8000. We give these various computations, that the reader may be enabled to judge for himself of their comparative numbers, during the different periods of their history.

The Jesuit statistics in relation to England, Ireland, and Scotland, are reported in the *Imago*, as follows :—Eighteen English Colleges and Seminaries in Holland, containing 267 members. The English College, at Rome. Three, in Spain. Eleven Residences, in Ireland. Four, in Spain and Portugal. Number of Residences in Scotland not given [*Residentie aliquæ.*] Of the Scots' College at Rome and that at Douay, the number of members not reported. We wish we could exhibit equally authentic *data* for the *affiliated* members of the Society, as it now exists.—*Quis dinumerare possit ?*

It is only fair to add at the close of this Chapter, that their most recent historian, Crétineau-Joly, seems heartily ashamed of this piece of pompous inanity, and apologizes by

\* Crétineau-Joly, vol. v. p. 279.

† Ibid. vol. vi. p. 404.

the excuse, that all Academies are apt to exaggerate their own merits. Vol. III. p. 470. A lame apology for a Society calling itself after the name of JESUS! Yet this writer has attempted, (Vol. IV. Chap. III. and IV,) something like a second IMAGO, by bringing together all the eminent men whom the Society has produced, during the last three centuries. The Catalogue is extensive, and we would not deny the just celebrity of many of the individuals. But the proportion of useful and eminent moralists or divines, is very small; and their distinguished men of science, not numerous. The majority are of second-rate and local reputation. Even in learned labors, they are more than rivalled by the Benedictines. They have few names to compare with Mabillon, or Du Fresne. We desiderate altogether useful and practical preachers, or humble, hardworking missionaries. We may judge of the extreme partiality with which this Catalogue is constructed, by knowing, that they compare the Jesuit Guldin with Kepler, and Father Lallouère with Pascal, and Father Schrank with Buffon.—Vol. IV. p. 312, and Vol. V. p. 449.—Their only first-rate pulpit-orator is Bourdaloue. We shall not imitate Crétineau-Joly, by comparing him with De Ravignan. Bellarmin is their great controversialist. Baronius their great historian. Clavius, Taquet, Dechaes, and Boscovich, their chief mathematicians. Tiraboschi is almost their solitary glory in general literature. Brotier, their most distinguished classical-scholar. But what are these to the Bacon, Newtons, Shakespeares, Miltons, Lockes, Bentleys, &c., of England? They have none of our Addisons, our Johnsons, our Goldsmiths, our Scotts;—not to mention the hosts of continental Literati. They have not produced one eminent discoverer in Arts, or Manufactures, like Watt, or Smeaton, or Arkwright. Nor can they lay claim to any useful inventions, like those of the Safety-lamp, or the Telegraph, the

application of Steam, or the substitution of cow-pox for small-pox.—In short, if the Jesuits are to be tried by their practical ability in art or science, they will be found totally unworthy of those extravagant eulogies, which they heap upon their Order. The benefits which they have conferred on society and civilization bear no proportion to their enormous evils. They have done nothing to improve legislation, or advance the cause of national freedom. They have contributed little to the discoveries of modern chemistry. They have taken no part in geology. But if the question be reduced to a mere exhibition of talent, apart from the profession of Christianity, the Jesuits have no names to compete with the disastrous reputation of Hume, or Gibbon, of D'Alembert, La Place, Voltaire, Buffon, Rousseau, &c. It is true, they educated the three last; but what honour can they derive from men, who were not less distinguished for their vices, than their talents? \*

After this proud, vain-glorious array, who would expect the following celestial comparisons of Dr. Wiseman? It is thus he characterizes the missionary labors of his Church. "No clamour or boast is heard within her; but she perseveres in the calm fulfilment of her eternal destiny, as unconscious of any extraordinary effort, as are the celestial bodies in whirling round their endless orbits, and scattering rays of brilliant light through the immeasurable distance of space."

\* The savage treatment which the celebrated Muratori experienced from the Jesuits, for hesitating to admit their doctrine of the Immaculate Conception, destroys their title to literary courtesy. They assailed him with terrific denunciations, denying him all hopes of salvation. See his *Life* by his nephew. *Steinmetz*, Vol. iii. p. 439.—How inferior they are in providing useful and entertaining books for "The Million," may be inferred from the late Jesuit Edition of "*Robinson Crusoe*," from which all the inimitable wit of De Foe against Popery is carefully excluded. They are singularly deficient in poetry, and all works of imagination.—Who was the great Jesuit poet?

## CHAPTER VI.

A.D 1600 —1650.

RECAL OF THE ORDER BY HENRY IV.—GUNPOWDER PLOT—EXPELLED VENICE, THORN, AND DANTZIC—THEIR SETTLEMENTS IN VARIOUS PARTS OF FRANCE—HENRY IV. ASSASSINATED—THEIR QUARRELS WITH THE DOMINICANS AND FRANCISCANS—DISPUTES WITH FOREIGN PARLIAMENTS—THE JESUIT CASUISTS CONDEMNED AT ROME—GENERAL REFLECTIONS.

WE are now to resume our historical report of the testimonies against the Jesuits, by the members and states of the Romish Church. The First consists of the Remonstrance, presented (24th Dec. 1604,) by the President Harlay to Henry IV. on behalf of the Parliament of Paris. In an evil hour, Henry had been prevailed on to grant their re-establishment.\* They had succeeded even in procuring the demolition of the Monument, on which the condemnation of Chastel, and their own banishment were recorded. If the reader will not trust to Sully, as a Protestant, let him consult the Parliamentary documents in "The Annals of the Society." † We refer to them as facts of historic notoriety. Amongst other intrigues, they pretended to possess the power of exorcising demoniacs.

\* Sully, book 17. Crétineau. vol. ii. p. 122. De Thou. liv. xiv. p. 122.

† Vol. ii. pp. 13—29.

Harlay was unsuccessful, but the speedy assassination of Henry (June 4, 1610), forms the best apology for the Remonstrance.\*

On Nov. 5, 1605, that atrocious conspiracy was discovered, by which the Papists had designed at one blow to destroy our Protestant constitution. The execution of this plot was principally left to the Jesuit party in England, and it has accordingly stamped their name with national infamy. We are convinced, that no other Order in the Romish church, could have been capable of conceiving, or perpetrating, such an inhuman conspiracy, and that it has marked them out to the end of the world, as the fittest of all instruments and accomplices in "treasons, stratagems, and spoils."—Yet this is now the paramount Order in the Church of Rome!

So little did Paul V. the reigning Pontiff, blush at the discovery of this nefarious project, that he addressed two Briefs to the English Roman Catholics, to console them under their troubles. It was now, also, that the celebrated Bellarmine urged them to come forward, and die for their principles. We cannot desire better or stronger evidence than that which the Popish ecclesiastical historian, Dodd, has adduced;—but his narration should be read with the Notes of Mr. Tierney, so valuable and authentic for extracts from the Stoneyhurst MSS.

It is unnecessary to enlarge on the various traitorous and murderous attempts of the Jesuits against Elizabeth and James I. We have sufficiently adduced the testimony of Lingard, the popish historian, in the former part of this compendium.† Of those who suffered, eighteen were professed

\* Part I. p. 56.

† Part I. Chap. ix. We omitted to state, that three Proclamations were published by James I. for the expulsion of the Jesuits. The First dated, Westminster, Feb. 22, 1604. The Second, Greenwich, June 10. 1606. The Third, Whitehall, June 2, 1610.

members of the Society of Jesus.\* At the close of Ribadeneira's Catalogue of the Jesuit writers, [*Anvers* 1643, *Rome* 1676,] long lists of these martyrs are given. Amongst these, are the well-known names of Campian, Briant, Oldcorne, Garnet, &c.—So nearly may a Romish Martyrology resemble the Calendar of Newgate! †

A Decree of the Senate of Venice, 18th Aug. 1606, was issued to expel the Jesuits from the Republic, and exclude them from filling the offices of tutors and teachers in their colleges. The whole is given at large by the celebrated Father Paul in his Account of the disputes of the Pope with the Venetians.‡ He traces these political dangers to the despotic principles of the Order, and their desire to uphold the Ultramontane doctrine—that the civil power should always be subservient to the ecclesiastical.

This is a principle which they have uniformly maintained, and which they uphold at the present day, as much as they did 300 years ago. It is frequently urged in “The Dublin Review,” and in the “Tablet,” as the chief characteristic of Romish Orthodoxy.

In the same year, A.D. 1606, the Council and Senate of Thorn and Dantzick commanded the Jesuits to quit their territories within three days. The reasons assigned were their avarice and cupidity in ecclesiastical transactions—their seizure of Abbeys and Colleges—their disobedience both civil and ecclesiastical, and their endless quarrels with the Dominicans. For this conduct these Republics were placed under an interdict, by Paul V.

It was about this time, A.D. 1607-8, that Saint Marthe and the Bishop of Poitiers addressed letters to Sully, respecting the danger of allowing the Jesuits to form settle-

\* *Annales des soi-disans Jésuites*, vol. ii. p. 65.

† Note 7.

‡ See also Du Pin. Cent. 17. Part I.



ments at Poitiers and other cities of France. Befriended by Father Cotton,\* they contrived to gain the ear of Henry. By degrees they obtained settlements at Vienne, Rouen, Caen, Dijon, and Pau,—nay, they gained possession of the College of Clermont, in the university of Paris. Yet it was against repeated struggles and reclamations of the clergy and laity—against Faculties of Divines, and Petitions of Parliament.—So difficult is it to withstand the obstinacy and intrigues of the Order.

To the last, the Jesuits pretended love and loyalty to their victim. Henry was assassinated, June 4th, 1610, and on March 31, Richeome, the Jesuit, had addressed him from Rome, as his “most humble, most obedient, and most faithful servant and subject.” †

That the Jesuits plotted, planned, and effected his assassination, is plain from the numerous documents produced on the trial of Ravaiillac.‡ The act of regicide had long before been defended by Mariana, one of their most celebrated writers. It was now, therefore, that the Parliament of Paris pronounced a solemn condemnation of his writings, and the political tenets of Bellarmin.

The controversies of the Jesuits with the other Orders, and more especially with the Dominicans, concerning Grace and Divine assistance, had been carried on incessantly from the commencement of the Council of Trent. The Jesuits advocated the principles of Molina, who introduced what is termed the *Scientia Media*—a theory which maintains, that, if the Divine foreknowledge extends to future contingencies, the doctrines of predestination and election must be received in this qualified sense. The Court of Rome still

\* Part I. p. 56.

† Annales des Jésuites, vol. ii. p. 143. Hist. Generale. tom. i. pp. 319, 359.

‡ Annales, vol. ii. pp. 200—250.



generally adhered to Augustin, and determined against their doctrines, as tending to Pelagianism. The Popes also remained professed advocates of efficacious Grace. But their decisions were given, not so much on the authority of Scripture, as on the interpretations of the Fathers, particularly of Augustin, and his scholastic interpreter, Aquinas.

These unprofitable controversies, [*De Auxiliis*]\* extended from 1598, Clement VIII. to 1606, Paul V. But after the regular Congregations were concluded, the dispute was long protracted. In 1612, the Dominicans memorialized Paul to pronounce a final decision against the errors of Molina, and the innovations of the Jesuits. The Court of Rome still professed to maintain the ancient opinions, but would not pronounce any direct condemnation of the Jesuits. They were, however, regarded as unsound in the faith, by the great majority of the Romish church.

But their political opinions concerning regicides and assassins exposed them to still more public opposition. In June 1618, a Proclamation was issued for their perpetual banishment from Bohemia, which was extended the following year to Hungary and Moravia. In 1622, the States-general decreed their banishment from Holland. In 1623—1625, the Parliament of Toulouse protested against their being allowed to act as Collegiate tutors, or to grant testimonials to the students, or possess any authoritative superintendence in the University.†

The numerous corruptions of their missions in Japan, A.D. 1624, now called forth a Letter to Pope Urban VIII. from

\* Note 8.

† Whoever would understand the odious position of the Jesuits in relation to the secular Priests, should study "The Memoirs of Panzani," as edited by Berington, (a Romish Priest). It details their intrigues and dissensions, and gives able portraits of Allen, Parsons, Campian, Petrie, &c.—It is the Cismontane *versus* the Ultramontane.

Sotelo, a Franciscan missionary of Japan. It was professedly written "On the infidelity, the scandals, the anti-christian maxims, and the seditious plots of the Jesuits." Sotelo charges them with pretending, that as the successors of Xavier, they had the exclusive right of preaching and publishing Christianity, throughout that extensive region—that they disregarded all episcopal authority, that they were rather merchants, than evangelical ministers. His accusations against them are still more serious. He avers, they administered the Sacraments, without any enquiry respecting the faith or manners of the candidates, and that they had brought universal reproach on the Missionary cause. Sotelo may be presumed to be honest and sincere in these charges, since he died in the cause of his mission. He was burnt by the Japanese, 24th Aug. 1624. His Letter to Urban is dated from his prison, 20th Jan. in the same year.\*

It would be tedious to recapitulate the numerous petitions and declarations of the different Parliaments of France, in opposition to the Jesuits. It justifies the observation of Bayle, that there is scarcely a single foreign University which has not protested against them.

Several of the English Jesuits, such as Wilson and Floyd,† went out of their way to insult and attack the Bishops of France. Floyd composed a work entitled "The Sponge," in which he derides the whole Episcopal Hierarchy, a proof that Jesuits can argue for, or against, on any subject. Nor is it very uncharitable to suppose, that some of them were not only rebels to their own church, but infidels in disguise. Can we wonder that the archbishop of Paris, and the other bishops of France should loudly protest against such innovators?

In 1631, Collado, the Dominican, presented another Me-

\* *Annales des Jésuites*, vol. ii. p. 766. *Tuba Magna*. vol. ii. p. 174.

† Note 9.

memorial to the king of Spain, concerning the intrigues and dissensions of the missionaries in Japan. In its general complexion, it much resembles the preceding appeals of Palafox, and Sotelo. Their quarrels with the Franciscans, Dominicans, and Capuchins were still bitter and unceasing.

In 1633, the writings of Father Poza, a Spanish Jesuit, were solemnly condemned at Rome, by the Congregation under Urban VIII. Convicted of the most heretical tenets, they were denounced by the Universities of Spain, as virtually denying all the articles of the Christian faith. Their own creed was ludicrously delineated, in a parody of that of the Apostles. The subject is too solemn for the display of wit; we therefore decline to copy it. But nothing can more strongly exemplify the contempt and abomination in which the Society was then held at the head-quarters of popery, even Rome and Madrid.\*

In 1638, the Fathers were expelled from Troyes, on the remonstrance of the resident nobles and burgesses. They were convicted of having stirred up endless strifes and seditions. In 1641, the Inquisition of Rome and the Assembly of the Clergy in France united in pronouncing censures on the works of Fathers Bauny and Cellot. The writings of Bauny were stigmatized, as filled with the most libertine and immoral sentiments, apologising for blasphemies, usury, simony, every ecclesiastical and moral offence. Those of Cellot are characterised, as abounding with doctrines, false and dangerous, subversive of church-discipline, and leading to every kind of religious error and heresy. The assassins of kings are held forth therein, as candidates for a crown of glory. The doctrine of Probability, as explained by Bauny, was afterwards held up to scorn in the Provincial Letters.† —The wit of Pascal sanctioned by the Vatican!

\* *Annales des Jésuites*, vol. iii. pp. 569—594.

† Part I. pp. 58—60.

In the course of these Censures the Propositions of Bauny and Cellot are contrasted with the precepts of Scripture, in a tone which must surprise and delight every Protestant. In 1643, Urban issued another solemn condemnation of a work by the Jesuit, Rabardeau, denouncing its scandalous, seditious, impious, and heretical doctrines.\*—Had the Court of Rome continued this line of action, she would never have recalled the Jesuits to her councils.

In 1644, the execrable casuistry of Father Hereau, by which he endeavoured to explain away the command against murder, and justify abortions &c., was condemned by the University of Paris. Several other Jesuits, signalized in the Provincial Letters, Annat, Vasquez, &c., were also censured by the same tribunal. We have thus the highest official authorities in France and Italy, concurring with Arnauld, Pascal and the Port Royalists to evidence, that Jesuitism was not only opposed to Jansenism, but to doctrines held as orthodox at the Council of Trent, and which were not formally revoked, till they succeeded A.D. 1657 in obtaining from the Court of Rome, a Condemnation of The Provincial Letters.

The University of Paris also in 1644, published a Reply to the attacks of the Jesuits on the Prelates of France. So great was the insolence of the Jesuit, Bournet, to the Archbishop of Rouen, that he was compelled to make a public apology.† Against the preaching of a Dominican, appointed by the Bishop of Poitiers, 1744, they excited all kinds of interruption and disturbance. At Orleans, the Bishop was obliged to call Father Lambert to a public account for his scandalous discourses, and compel him to public retraction.

Another Jesuit, Father Crasset, soon after indulged in open

\* *Annales des Jésuites*, vol. iii. p. 793.

† *Histoire Generale*, tom. ii. pp. 314, &c.

invectives against the same Prelate, and was suspended from his functions, till he made a public apology.—Such are only a few instances, selected from the mass of Parliamentary documents, to evince the contempt and hatred of the Jesuits towards their Episcopal superiors.\*

In 1645, several of the French bishops went to Rome and appealed to Innocent X. against the insults they had received from the Jesuits, on account of having testified their approbation of M. Arnauld's treatise, "On frequent Communion." The Pope declared, that he was indignant "at the unworthy misrepresentations of the enemies of that excellent Work and its no less excellent author, eminent alike for virtue and science, and no less for the holiness of his doctrine."†—The courtesy of this reply was probably far superior to its sincerity.

It was now A.D. 1645, that the Jesuits became bankrupt to a large amount, and ruined thousands by their commercial failures. For a long time they had carried on commercial speculations, not only in the chief cities of Europe, but in many parts of Asia and America. They enjoyed very valuable monopolies in the Spanish and Portuguese settlements. Whilst they enriched the Order, they brought ruin and distress on individuals. These transactions, so foreign to the character of missionaries, entailed on them the general hatred and detestation of the public in Roman Catholic states.‡

In A.D. 1646, M. Gondrin succeeded to the archbishopric of Sens. He was one of the first bishops who censured "The

\* Reponse de l'Université de Paris, &c., Dec., 1644, chap. 26.

† Histoire Generale, vol. ii. p. 316.

‡ The apology which M. Créteineau-Joly (vol. iii. p. 357) gives for this great commercial failure is exactly like that of some of our bankrupts, endeavouring to whitewash their own characters, whilst pillaging their creditors.—It arose, he says, from unfortunate speculations and a run upon the bank! The unfortunate coadjutor, who managed their affairs, was made the scape-goat. He was expelled the Society and died in

Apology of the Casuists.” The Jesuits raised against him the most violent opposition in his diocese. He was not to be daunted. He interdicted them for more than 25 years. They harassed him with numerous libels, and were suspected of hastening his death. On Jan. 26, 1653, he pronounced a solemn sentence of Excommunication against the Order, in his cathedral. It was headed with the following address;—“To the Brethren of the Society of the name of Jesus (that they should no longer seduce the people), and to all others, the Faithful, (that they should no longer follow such blind guides, who would lead them to eternal ruin).” \*

The insults which the Jesuits heaped on several of the Romish bishops in Paraguay are so astounding, as to exceed all belief, if they were not reported on the evidence of papists. It rests on the official Report of the Curés of Paris in A.D. 1659.\* They drove Cardenas, the bishop, from his church and diocese; besieging him in his own cathedral, and putting his attendant clergy in chains. Having reduced him to the last extremity, they tore the sacramental elements from his hands, and sent him to sea in a merchant vessel. He was received in Europe, as an apostle and martyr. The case was brought before the Courts of Rome and Spain, in 1660.—He was re-established in his Episcopal authority.

It would be impracticable, in the confined limits of this volume, to exhibit even a short notice of the numerous conflicts, which now took place between the Bishops of France and the Jesuits. At this period, decree and process were issued against them in every direction. Fathers Cellot, Ami, Riwant. The authors of the French Encyclopedia have thus briefly noticed this catastrophe,—“In 1646, the Fathers of Seville were proclaimed bankrupts, and thereby precipitated numerous families into ruin.”—The question will always remain—*What had missionaries to do with commercial speculations?* See Part I. p. 38.

\* Histoire Generale, vol. ii. p. 332.

† Ibid. 260.



palda, André, Dinet, were denounced in France ; whilst, in Spain, the cause of Augustine was defended by the principal Provincials, nay, even by the Governor of the Inquisition. The time had not yet arrived, when they could defy and trample down the Jansenists. Brisacier, the Jesuit Rector of the College of Blois, had ventured to publish a work *Le Jansénisme Confondu*. It was immediately censured by the Archbishop of Paris, and the characters of the Port-Royalists were vindicated. The Curés of Paris and of the whole kingdom took part against the Casuists. Even the Theological Faculty of Louvain pronounced a verdict of condemnation. For the numerous documents which officially contain these proceedings, we refer the inquirer to the Fourth volume of the "*Annales*."

Having thus brought down the records of the Jesuits to the middle of the seventeenth century, we may be permitted to pause, and offer a few reflections.—It should once more be remembered, that the evidence which we have adduced against the Order is altogether that of their own Church. We have not taken the railing accusations of the ex-Jesuit Jarrige. We have not lightened our toils by extracts from the many satires which have been written against them. We might have rendered our labors far more amusing by calling to our aid, "The Monarchy of the Autocrats," *Monarchia Solipsorum*, or "The Merchant Jesuit," *Le Jésuit Marchand*. But we have preferred to let the Papists tell their own story. It is the Church of Rome *versus* the Jesuits.—We have collected the authority of Popes, Cardinals, Bishops and Parliaments for the facts we have adduced.

The verdict may be summed up in the following Propositions : *First*—that the Jesuits have imported into the Romish Church, a novel and heretical doctrine concerning Grace, Free-will, and Justification, a doctrine opposed to that of Augustin



and the ancient Fathers, which exalts the human faculties, and depreciates Divine assistance.

*Secondly*, That, wherever they have appeared, they have thrown off obedience to all ecclesiastical authority, and have created incessant quarrels and dissensions with the other Orders. They have refused submission to bishops, and ignored all superiors, but their own General.

*Thirdly*, That, as missionaries amongst the heathen, they have brought reproach and derision on the cause of Christianity, by the mixture of Pagan and idolatrous ceremonies and superstitions,—they have been ashamed of the doctrine of the Cross, even in the partial and imperfect sense of the Church of Rome.

*Fourthly*, That, they have introduced such craft and cunning, such casuistry and double-dealing into questions of morals, as to provoke the frequent censure of their own Church, and to render their moral expositions more blameworthy, than those of the ancient pagan philosophers.\*

*Fifthly*, That, as subjects and citizens, they have excited plots and conspiracies against Romish, as well as Protestant governments,—have apologised for treasons and assassinations, and been repeatedly expelled, as dangerous to all civilized states, and destructive to all social order.

*Sixthly*, That, they have proved themselves the constant enemies of ecclesiastical discipline, and rebels to the Bishops of the Romish church; they have violated their official vow of submission to the Papal authority—that vow by which Loyola obtained their first institution—that vow, by which Paul III. was induced to issue the Bull of their establishment. (*Regimini Militantis Ecclesiæ*).

The general Corollary is this,—that an Order, which has proved itself so troublesome and irksome, so dishonest and

\* Part I. p. 60.

revolutionary to its own Church, cannot safely be trusted with power or influence in any Protestant country,—that the education which they impart is not merely Romish, but ultramontane, immoral, anti-social,—that it is totally inconsistent with the integrity of commercial transactions,—that it is hostile to our laws and liberties,—that it would destroy the solidity of the English character, injure our social happiness, and subvert our national prosperity.

The triumph of Jesuitism in England would totally subvert our national characteristics. We are bold, daring and independent. We detest cunning and casuistry. We admire open-dealing and undisguise. Our virtues and our failings are alike opposed to the Jesuit. With all our imperfections, we behold England the glory of the world—the nurse of art and science—the advocate of civil liberty—the pioneer of civilization, the herald of the Gospel.—Are we to yield to Romish emissaries, whom we have hitherto only known as traitors and conspirators?—Shall the successors of Catesby and Guy Fawkes become the masters and instructors of Englishmen?

## CHAPTER VII.

A.D. 1650—1700.

THEY OBTAIN A MAJORITY IN THE SORBONNE—ARNAULD CENSURED—JANSENISM—ITS CHARACTER—ESSENTIALLY OPPOSED TO JESUITISM—ITS DOCTRINAL SUPERIORITY—THE JESUITS SUPPORTED BY LOUIS XIV.—PASCAL'S PROVINCIAL LETTERS CONDEMNED—ORDER TO DESTROY PORT-ROYAL—THE FORMULARY—THE JANSENISTS IMPRISONED—THEIR LITERARY LABOURS—PUBLIC OPINION AGAINST THE JESUITS—THE JANSENISTS SET AT LIBERTY—THE JESUITS ATTACK THE FRENCH BISHOPS—APPEAL TO THE POPE AND PARLIAMENT—THEIR DESPOTISM IN THE UNIVERSITIES—CHARACTER OF LOUIS XIV'S COURT—REVOCATION OF THE EDICT OF NANTES—THE DRAGONNADE—GENERAL REFLECTIONS.

WE have now arrived at the most interesting epoch of the Gallican Church—nay, at the very crisis of Popery, professing a Rule of traditional faith and doctrine. Suspended between her ancient hereditary leaning to the doctrines of Augustin, and the novelties of her missionaries, propounded by Lainez at the Council of Trent and subsequently advocated against Arnauld, Pascal, and the Port-Royal Jansenists;—the Court of Rome was now called upon to make her final decision. Hitherto the Jesuits had been obliged to act on the defensive.

They had a drawn battle at "The Congregations." They had been constantly and actively combated by the Parliament of Paris. Yet they had been always advancing. At last A.D, 1656,\* they succeeded in procuring a majority in the Sorbonne to pronounce a Censure on M. Arnauld.

Their animosity against Arnauld was of long standing. He was the descendant of the celebrated Pleader, who in 1594 had aided in procuring their expulsion †; and now he had personally aggravated their hostility, by attacking them in his recent work on "Frequent Communion." ‡ In this Work, he espoused the opinions of Jansenism, and denounced the Jesuits for giving the Sacrament to the most notorious profligates, and then pronouncing an immediate and unconditional Absolution.§

\* Du Pin, Hist. Eccles. Cent. 17.

† Part I. p. 56.

‡ Du Pin, vol. ii. Cent. 16, p. 107. Mosheim, vol. iv. p. 232.

§ The account which Cretineau-Joly gives of the disputes between the Jesuits and Jansenists savors strongly of an infidel, who, in his heart, is smiling at both parties. He cites Voltaire and Gibbon to point his sneers. He speaks of the Jansenists, as "solitaries, who quarrelled with the world, and sacrificed their dreams of ambition, and the grandeur of fortune, to pious opinions." vol. iv. p. 16. In combating against Huguenots, Calvinists, and Jansenists (he views them as all alike), this author and his clients feel no repugnance to avail themselves of the aids of Infidelity.—A good evidence, that scepticism and superstition are much nearer to each other than Protestant simplicity may in general suppose.

In support of this assertion, we request the reader to recollect, that at this period of the disputes between the Jesuits and Jansenists, nearly all the bishops and clergy of France were still in favour of the latter. The archbishops of Paris and the Curés were foremost to repel their calumnies. Gondrin the archbishop of Sens, his rural deans and Curés, the clergy of Rheims and Evreux, the Bernardines of Dijon, the Bishops of Alet, Pamiers, Comminges, Basas, Conserons and Nevers, united in pronouncing the condemnation of the Jesuits. As soon as any Apology for the Casuists appeared, it was officially denounced. In spite of popes and cardinals, the French Church manfully asserted the old doctrines of St. Augustine. Jansenius was not yet esteemed a heretic on this side the

Jansenius, bishop of Ypres, had distinguished himself as the antagonist of Lessius and the Jesuit party at Louvain.\* At his death, May 6, 1638, he left a large work, entitled *Augustinus*, in manuscript, which was in vain attempted to be suppressed by the Jesuits.† It professed to give a literal digest of Augustin concerning Grace, Free-will and Justification.—To these doctrines the Jesuits were opposed, and they procured in 1642, a formal prohibition of the work from Urban VIII. In spite of this prohibition, “Augustinus” remained the text-book at Port-Royal, and consequently brought down on that Seminary the whole thunder of the Order.

They extracted Five Propositions from the work of Jansenius, which they prevailed on Innocent X. in 1653 to condemn, and which were also condemned by the Sorbonne.‡ Arnauld and the Jansenists denied, that these propositions were contained in *Augustinus*, in the sense assumed by their antagonists. The Jesuits then prevailed on Pope Alexander VIII. in a Bull dated Oct. 16, 1665 to assert, that “these Five Propositions are taken from the book of Jansenius, and have been condemned, in the sense of the author.” But the Jansenists denied, that Papal Infallibility extended to such a *matter of fact*. It was upon this issue, that Pascal composed his celebrated “Provincial Letters.”—The Jesuits were overwhelmed with public ridicule and indignation.§

The critical question had now arrived, whether their majority could be upheld in the Sorbonne; or whether this public excitement could reverse it. Every solicitation

Alps. The Jesuits were in a decided minority amongst the members of the Gallican Church, till the close of the 17th century. For the official documents, we refer to the fifth volume of the *Annales*.

\* Du Pin.—Hist Eccles. Part II. Cent. 17.

† Note 10.

‡ Crétineau-Joly, vol. iv. p. 39.

§ Part I. p. 58.

which intrigue and artifice could suggest, was put into action to prevent the Censures of the Pastors of Paris and Rouen, from being laid before the Parliament. The Order had lately put forth "An Apology for the Casuists," in reply to a spirited attack, entitled "The Morality of the Jesuits."\* It was against this "Apology," the Clergy now sought a Parliamentary verdict. The Jesuits, with their usual dexterity, before the decision of Parliament could be obtained, secured a sentence in their favour, from Pope Alexander; whilst they prevailed on the youthful Louis XIV. to forbid the petition of the Curés from being brought before the House. It was then that the Jesuits, with the Pope and Royalty at their command, proceeded unchecked in their career of triumph. "The Provincial Letters" had been recently translated into elegant Latin by Nicole, illustrated with notes, under the name of Wendrock. They procured the condemnation of this work, A.D. 1660. [The original Letters, as written by Pascal, under the name of Louis de Montalte, had been previously condemned 1657].—But what contradiction can contradict Infallibility?—In Sept. 1665. and March 1666, the very identical maxims which Pascal had so eloquently denounced, were condemned by the same identical Alexander! In 1668,† his successor Clement IX. condemned these Propositions in general terms, without affirming they were contained in the work of Jansenius!‡

\* Du Pin. Cent. 17. Part II. p. 458.

† Ranke, vol. iii. book 8.

‡ The attempt of Crétineau-Joly (vol. iv. pp. 43—49.) to decry "The Provincial Letters," as mere humorous productions, like Tristram Shandy, having no foundation in truth and reality, can only recoil on himself and his party. His apology for the doctrines of Probability, &c., shews that the same doctrines are still patronized by the Society, and that it is no exaggeration to charge the Jesuits of the present day, with supporting the infamous opinions of their Spanish and Portuguese predecessors.—We are often obliged to M. Crétineau-Joly for that kind of evidence,

The Jansenists, it should be remembered, professed the strictest attachment to the Romish church, and held the Protestants in abhorrence, as heretics. They contended, that the Church agreed with Augustine, and that they were adhering to her original principles, in advocating the sentiments of Jansenius. We are, therefore, reporting the internal dissensions of professed members of the church of Rome, whilst relating the quarrels of Jesuits with Jansenists. But it would be doing great injustice to either party, if we supposed these disputes to be of little consequence. They relate to the most essential doctrines of the Gospel. The difference between a Jesuit and a Jansenist, is the difference of a proud self-righteous formalist, and an humble, contrite penitent. It is the difference of "a disputer of this world," and a spiritual believer in Christ—the difference between the religion of the head, and of the heart—of the letter, and the spirit.\* It is the difference between "the Thoughts" of Pascal, and the Prelections of Perronne.†

When the Church of Rome cast off the Jansenists and took the Jesuits as her guides, she abandoned her last connexion with primitive piety. Hence the term *Jansenist*, in the *slang* of the Jesuits, is synonymous with *Methodist*, or *Puritan*, or *Evangelical*,—nay, sometimes they confound it with *Infidel*, if Crétineau be their expositor.

Their barbarous conduct towards the inmates of Port-Royal would alone demonstrate, that they were devoid of all emotions of Christian charity. On March 1656, only two months after the condemnation of Arnould, they procured an Order of Council, that every scholar, postulate, and novice, should

which none but a Jesuit can furnish; yet he denies that he belongs to the Order! He must at least be *affiliated*.

\* Consult "Ranke's Popes," vol. ii. book 8. § 11, 12.

† Note 11.



be removed.\* We must again recollect, that all this work of cruelty and demolition was carried on, by members of the Romish Church, against her own members !

By the ingenuity of the Jesuits, a Formulary was drawn up, such as no conscientious Jansenist could take.†—"I condemn from my heart, and with my mouth, the doctrine of the Five Propositions,—the doctrine is not St. Augustin's, which Jansenius maintains—it is contrary to the sense of St. Augustin."

The dungeons of the Bastile were filled with Jansenists. It was there De Sacy, the nephew of Angelique Arnauld, carried on his French version of the Scriptures. Henry Arnauld, Bishop of Angers, and three other bishops refused to accept the Formulary.‡

Public indignation, which had been excited by "The Provincial Letters," would not permit all the barbarities of the Jesuits to be carried into immediate effect. A few years were allowed to the nuns of Port-Royal, before they were finally expelled. Alexander VII. had, in his last moments issued a Brief against the four recusant bishops. He was succeeded by Clement IX. who, as we have already remarked, softened the severity of his predecessor. The Jansenists confined in the Bastile were now set at liberty, but their persecutions were renewed before the close of the century.

In 1659,§ the Archbishop of Bourges addressed a Pastoral to his clergy, to warn them against the perils of the Jesuit casuistry as upheld by Guyet, the collegiate professor. This prelate had cited Guyet to appear before him; but he pleaded the privileges of the Order, and claimed exemption from Episcopal jurisdiction. The Archbishop suspended Guyet,

\* Du Pin. Hist. Eccles. Cent. 17. Part III.

† Ibid. Part II. p. 326. vol. ii. Par. 1714.

‡ Consult Schimmelpenninck's Account of Port-Royal, London, 1816. Histoire Generale, vol. i. pp. 338—344.

who appealed not only to Rome, but to the King in Council. After much altercation, an Order was given, that the Jesuits should submit to the ordinary authority of the Archbishop. They then professed the utmost penitence and submission, but their subsequent behaviour by no means evinced their sincerity.

In 1664, an anonymous book, entitled “Amadæus Guime-neus,” published under authority, (*permissu superiorum*), was brought under the notice of the University of Paris.\* Written by Matthew Moya, a Spanish Jesuit, Confessor to the Queen Dowager of Spain, its Extracts in the *Annales* convict it of the vilest obscenities, and apologies for every kind of vice. [*le Cloaque de toutes sortes d’ordures*]. It was solemnly condemned 3rd Feb. 1665, by the Faculty of theology at Paris. The Jesuits demanded an appeal to the Pope for protection, nor were they disappointed of their hopes. Alexander VII. commanded Louis to turn his attention to another quarter; to revoke the present censure, and condemn another book, which had recently attacked the authority of the Clergy. Louis was not inattentive to this papal advice. He sent back the Censure of “Amadæus” to the Sorbonne. Encouraged by success, the Jesuits now ventured to supplicate a Brief to condemn those Parliamentary Censures, “as presumptuous, rash, and scandalous.” The Brief was issued June 25. But the Parliament would not yield, and the force of public opinion compelled Alexander, 1665, and 1666, to issue two decrees against such immoral publications. These were followed, 2nd March, 1679, and 24th August 1690, by similar Decrees. But, in spite of these papal ordinances, with numberless proclamations from the bishops of France, the Jesuits continued to diffuse their pernicious doctrines.

Yet, with all this monstrous perversion of morality, the

\* Histoire Generale, vol. ii. pp. 378—381. Annales, Vol. v. p. 727—767.

Society not infrequently appealed to its Saints, as still in full possession of miraculous powers! In 1672, they published a life of the Jesuit Colnagi, who was reported to have made water boil with the Sign of the Cross; to have turned thistles into roses, and changed wine into vinegar.\*—Were not these men secretly deriding Christianity, and ridiculing the miracles of the New Testament?—This query will be rendered more credible, if we remember the sceptical writings of the Jesuit Hardouin, who maintained, that nearly all the writings of classical antiquity were the forgeries of monks and friars, in the middle ages. And this suspicion is further heightened by Father Berruyer, who published a burlesque “History of the People of God.” He compares the Jews to fantastic Frenchmen, and makes the angels talk like the Casuists. The book became the butt of Voltaire and the philosophers. Its serious condemnation by the Pope rendered it still more ludicrous. Perhaps this was the object of Father Berruyer.† We must beg pardon for introducing such shocking and disgusting anecdotes, but it would be hopeless to pourtray “The Jesuits,” unless we depicted them in their native colours. After all, the mockeries of Berruyer are little worse than the blasphemous perversions of their own *Imago*.‡

In 1677, the bishops of St. Pons and Arras addressed a Letter to Innocent XI. on the many evils which had arisen in their dioceses, from the pernicious maxims of the Jesuits.§ But the Order was too potent at the court of Louis, to allow such an Episcopal remonstrance to take effect. They prevailed on the Government to address Letters to the other bishops of

\* De Vita et Virtutibus R. P. Bernardi Colnagi. Soc. Jesu à J. Paulino ejus. Soc. conscript. Anno Virginei Partûs. 1662.

† See Steinmetz, vol. iii. p. 618. Note 11.

‡ Note 12.

§ Lettres de Nicole, p. 268, &c. Liège, 1715.

France, to hold no communion with those of Pons and Arras. Nicole was obliged to conceal himself for a time. Arnauld took leave of his country and fled into Holland. The Jesuits stirred up continual dissensions in the diocese of Pons, and menaced the bishop to the close of his life. Nor were they more lenient in the diocese of Arras. In vain the bishop protested he was no Jansenist. He had offended the Casuists, by attempting to protect his flock against their pernicious doctrines. He became the constant butt of their malice and derision.

Nor were they less despotic in the Universities of Louvain and Douay. In 1667, M. Gilbert, the professor-royal and Chancellor of Douay, had ventured to give lectures on the subject of Grace, as opposed to Molinism, or what we should now call, Pelagianism. They procured an Order from Louis to condemn them, as favourable to Jansenism. M. Gilbert was driven from Douay, deprived of his income and employments, and exiled to St. Quintin,

In 1679, the Duchess of Longueville died.\* She was the last protectress of Jansenism at the Court. Madame Maintenon was their bitter enemy, and entirely in the hands of the Jesuits. The persecution was now renewed against Port-Royal. Le Tellier, the Jesuit confessor of the King, had the entire management of ecclesiastical affairs, The Protestants were oppressed—the edict of Nantes was revoked—the Jansenists scattered—Fenelon was banished. The authority of the bishops was restrained only to augment the authority of the Jesuits.

The Court and character of Louis XIV. present an admirable comment on the principles of the Order. They had early laid hold of the youthful monarch, nor did they ever let him slip from their grasp. They supplied the king and

\* Note 13.

his mistresses with successive confessors. Whether it was Annat, La Chaise, or Le Tellier,—they ruled, they alarmed, they quieted his conscience.

Though equally profligate and licentious, his Court formed a striking contrast to that of our dissolute and merry monarch, Charles II. At Versailles, every thing was conducted with external propriety. The king and his mistresses went regularly to church. The mass was celebrated in all its solemnity. Massillon harangued on the duties of the Holy Week. Bourdaloue, Bossuet, or Flechier, pronounced their eloquent funeral-orations. Louis was delighted, perhaps solemnized,—but he retained his harlots. Like Felix, he trembled, whilst they depicted the triumphs of the elect, or the horrors of the reprobate, but he did not sacrifice his darling lusts. Like Agrippa, he sometimes felt himself “almost a Christian”—but he would not resign an incestuous Berenice. It was a fine but transient, compliment which Louis paid to Massillon : “When I hear other preachers, I am pleased with them—when I hear you, I am displeased with myself.”—Such is the deceitfulness of sin !

In 1685, the Edict of Nantes was revoked,—that Edict, which had been issued in 1598, by Henry IV, in favour of the Protestants. The Jesuits prevailed on the aged monarch, to commit an act of suicide on the trade and commerce of France. It was in vain the sagacious Colbert attempted to protect the Protestants, as useful subjects. The churches were taken from them, on the most frivolous pretexts. Colbert was forbidden to admit them to any of the employments of the revenue. Excluded from the mechanic and trading companies, bribes were everywhere offered to tempt them to apostacy. Their children were permitted to renounce their religion, at the age of seven ! Great numbers were taken violently from them, and troops quartered on their families.

Many thousands left the kingdom for England, Denmark and Holland. At Amsterdam, a thousand houses were built for their reception.\*

Enraged at the evils of their mistaken policy, the Jesuits now prevailed on the Council to threaten all who attempted to leave the kingdom, with the punishment of the galleys. When the Protestants endeavoured to sell their estates, a proclamation appeared, confiscating the property of all who should quit France within a year. The masters of Protestant schools were not permitted to receive boarders. Their ministers were loaded with taxes. Protestant Mayors were deprived of their offices. All Protestants, holding place or office at court, had orders to resign. None were allowed to act as notaries, attornies, or advocates.

Driven to despair, the Huguenots attempted resistance in some provinces. They assembled in Dauphiny, but were soon overcome. Vengeance immediately followed defeat. The grandson of the learned Chamier, who had drawn up the Edict of Nantes, was broken on the wheel. The Protestant minister Chomel, suffered the same fate in Languedoc. Hosts of missionaries and dragoons marched together to convert the heretics. Their excesses procured them the name of *Dragonnades*. "It is his Majesty's pleasure," as one of the official letters expresses it, "that such as refuse to conform to his religion, be proceeded against with the utmost rigor, and that not the least indulgence be shewn to those, who affect the foolish glory of being the last to comply." The old Chancellor, Le Tellier, when he signed the Edict cried out with joy—*Nunc dimittis*—"Now lettest thou thy servant depart in peace, mine eyes have seen thy salvation!"

Having done their utmost to crush and exterminate the Protestants, the Jesuits had now leisure to consummate the

\* Voltaire. Louis XIV. chap. 32.



ruin of the Jansenists and Port-Royal. But, as this work of ruin and desolation was not completed till the beginning of the 18th century, we shall conclude the present chapter, with some involuntary reflections.

What a strange Society is this!—to call itself by the name of Jesus, and then to exercise its time and talents in exciting quarrels, dissensions, and persecutions against all the professed disciples and followers of Jesus! We say *all*, because the Jesuits have proved themselves not less violent and injurious to the members of the church of Rome, than to those who have separated from her. What a picture is here of rebellion against all ecclesiastical order and discipline! Hear the bishops of the Romish church, denouncing them as rebels and traitors. Mark their conduct towards the Jansenists, the adherents to the traditional doctrines of their Church,—then remember, that these men are now the rulers and directors of the Church of Rome. Or, turn to the persecutions of the French Protestants, the traders, the merchants, the artizans of France. Remember their barbarities, their extortions. Call to mind “the Dragonnade,” the missionary and the dragoon, marching hand in hand—and ask,—what would be the tender mercies of the Jesuits towards the Protestant tradesmen and merchants of England, if they could once obtain the rule amongst us?—Or, reflect on the Court of Louis XIV. think of the crimes and profligacy which they countenanced as Confessors,—think of the mockery which they brought on religion, till Romanism was unable to cope with Infidelity,—think of unhappy France, *as she now is*. Remember that it was the Jesuit, who robbed her of her first principles of truth and morals—who exiled the Protestants—who persecuted the Jansenists—who undermined her throne, who sapped her liberties, who destroyed her Religion.



## CHAPTER VIII.

A.D. 1700—1750.

THE CLERGY OF FRANCE PROTEST AGAINST THE DOCTRINES OF THE JESUITS—THEIR REVENGE—ATTACK BOSSUET—DESTROY PORT-ROYAL—PERSECUTE QUESNEL—OSCILLATIONS OF CLEMENT XI.—THEIR CONTROVERSY WITH CARDINAL DE NOAILLES—DEATH OF LOUIS XIV.—LE TELLIER—THE JESUITS BANISHED—POLICY OF THE REGENT—THE “MERCHANT-JESUIT”—BULL OF BENEDICT XIV.—ESTIMATE OF THEIR MISSIONARY LABOURS—DECLINE OF THE ORDER.

IN France the commencement of the 18th Century was signalized by the decree and declaration of a general Assembly of the Clergy on the faith and morals of the Jesuits.\* The Archbishop of Rheims was the president, and to render the assembly more solemn and influential, he invited the Cardinal de Noailles,† Archbishop of Paris, with whom was associated the celebrated Bossuet, bishop of Meaux, and others of great eminence. Their first act is dated 5th October 1700. In this Letter, addressed to the French bishops, they censure in the strongest terms the doctrines which had been recently advocated by the Jesuits. They combat their semi-pelagian tenets concerning Grace and Free-will, and de-

\* Du Pin, Cent. 17. vol iv. p. 445.

† Note 14.

nounce as scandalous and blasphemous their hideous casuistry. These censures extend to nearly all the topics in "The Provincial Letters;" to the questions concerning homicide, chastity, the doctrines of Probability, the First Intention, &c. On all these subjects, the Prelates, being four Archbishops and ten bishops, deliver a strong and unanimous condemnation of the opinions and principles of the Society. The despotism and tyranny of the Jesuits cannot be more strongly exhibited, than in that retractation, which Noailles, the Archbishop of Paris, was subsequently (A.D. 1720.) compelled to make of his approbation of Jansenius.\*

It was the object of the French bishops and clergy to establish the obvious distinction between a matter of fact, and a matter of faith, i. e. the simple question, whether the Five Propositions condemned were contained in the writings of Jansenius, or not. But the influence of the Jesuits prevailed to set aside this distinction. Pope Clement XI. in 1705, resolved, that the papal infallibility extended as much to a matter of *fact*, as to a matter of faith. By this decision, the Ultramontanes sought to demolish the last liberties of the Gallican Church.

The rage and displeasure of the Jesuits against the bishops, who had thus declared against them in favor of Jansenism, knew no bounds. Such were their calumnies against the illustrious Bossuet, that his nephew, bishop of Troyes, was compelled to appeal to the Parliament in his defence.† They pursued the other bishops with the same hostility. To their honor, be it remembered, they still persevered in protesting against such demoralizing maxims.

As Louis was now near seventy years of age, the Jesuits deemed it full time to consummate their work of destruction at Port-Royal. At the suggestion of Le Tellier, the king

\* Du Pin, Hist. Eccles. vol. iv. p. 432. † Hist. Generale, vol. ii. p. 359.

solicited a Bull, March 26, 1708 from Clement XI. for the suppression of the monastery. They were declared incapable of giving or receiving the Sacraments, and their advocates were confined in the Bastile. The nuns were removed, and placed in separate convents.\* In 1709, the House was demolished, and in 1711 their bodies were removed and treated with great insult. In 1713, the Church was destroyed. We give the following touching extract from a contemporary writer :—†

“To be condemned as heretics, was to them a bitter cup : they were deprived of the Sacraments, which from their point of view, was a sentence of the extremest character. They then passed years of suffering. The mother-prioress was confined at Blois, where she died, after six years of captivity. In her last illness, she was allowed no rest on the subject of the Formulary. The bishop of Blois troubled her incessantly. She must either sign, or else die without the Sacraments. What an alternative to one, who regards the Lord’s Supper, with the Romanist aspect ! The grace of the Gospel, however, triumphed. The bishop asked her, ‘What will you do, when you have to appear before God, bearing the weight of your sins alone?’ The dying prioress replied, ‘Having made peace through the blood of his cross, my Saviour hath reconciled all things unto himself, in the body of his flesh thro’ death, to present us holy, and unblameable, and un-reprovable in his sight, if we continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel.’ She then added with clasped hands, ‘In Thee, O Lord, have I trusted, nor wilt thou suffer the creature that trusts in Thee to be confounded.’ The bishop reviled the dying saint, who meekly besought with many tears, that she

\* Crétineau-Joly, vol. iv. p. 443.

† “The Jansenists,” by Tregelles. Bagster, 1851.

might be permitted to receive the Sacrament. The bishop obstinately rejected the request, as coming from a heretic. 'Well, my Lord,' she replied, wiping her eyes, 'I am content to bear with resignation whatever deprivation my God sees fit. I am convinced his divine grace can supply even the want of Sacraments.' She fell asleep in the Lord, the same night, March 18, 1716, in her seventieth year. Such was the evangelical spirit of the holy Confessors of Port-Royal."!

Besides the more immediate value of this School, as the nursery of sincere, though ascetic piety, it was the school of taste and learning, which contributed much to the elegance of literature, and not less to the progress and encouragement of popular information throughout France and Europe. It was here that Racine, the most celebrated of sacred tragedians, and here that Tillemont, the most accurate of ecclesiastical historians, were educated. The Port-Royal Greek and Latin Grammars retained their value within our own recollection; whilst "The Logic" of Arnauld assisted to throw off the scholastic trammels of Aristotle and Ramus. To destroy this nursery of piety and literature, was the basest act of national ingratitude. As prompted by the Jesuits, it shews what cruelty can lurk under a polished exterior.

We now turn to a subject of kindred emotion, the persecutions of Quesnel,\* a priest of the "Oratory." The intimate friend of Arnauld, his companion in exile, he held his dying hand. In 1671, he composed his "Reflections on the New Testament."† Of this excellent work, Cardinal de Noailles, Archbishop of Paris, was a great admirer. It was dedicated to him when bishop of Chalons, and though not a Jansenist, he heartily sympathized with its devotional spirit.

\* Note 15.

† See Part I. p. 61.

The Order had long claimed the right of nominating the royal Confessor at Versailles, as well as at most of the other Catholic Courts. La Chaise was the present director of the conscience of Louis, and therefore virtually the head of the Gallican Church. Quesnel, dreading their power, had retired to Brussels, and after the death of Arnauld became the leader of the Jansenists in Holland. The Jesuits now resolved to disturb this illustrious exile in his retirement. They prosecuted him, and obtained an order from Philip V. of Spain, to commit him to prison. The Archbishop of Mechlin instantly fulfilled the command. But Quesnel, by the aid of a friend, made his escape and fled to Amsterdam, where he died in 1719, aged eighty-six.

It was easy to discover Jansenist sentiments amongst "The Reflections." The Jesuits, therefore, prevailed on the king to petition for its condemnation at Rome. They hoped also to condemn and mortify Noailles, the Archbishop of Paris. Nor were they disappointed.

Clement XI. in 1708, published a decree against Quesnel. It was understood that La Chaise did not relish such an odious business. On his decease in 1709, Le Tellier became his successor. He had a personal quarrel with Noailles. The Jansenists had procured one of his books on the Chinese ceremonies, to be condemned at Rome. The dispute between the Archbishop and the Confessor now became so warm, that the former prohibited the Jesuits from exercising the office of preachers and Confessors, with a few exceptions in favour of the more moderate. Noailles did not venture to suspend Le Tellier, but in a letter to Madame Maintenon, he thus expressed his feelings; "I am afraid that I shew too abject a submission to the king, by leaving him in the power of one so unworthy of such a trust. I pray God to open his eyes, that he may see the danger he is in, by intrusting his soul

to such a character.”\* Le Tellier, the Confessor, as might have been foreseen, proved too powerful for the Archbishop.

In 1713, he sent to Rome 101 Propositions extracted from “The Reflections,” to be condemned. This called forth the famous Bull *Unigenitus* †—that Bull excited the greatest opposition in France. Against the opinion of a majority, it was registered. The public voice disclaimed obedience to the papal edict. Le Tellier was publicly insulted in the streets. Still he persisted, and proposed the deposition of the Archbishop. Louis was now almost in his last moments, but his Confessor urged him to give his sanction to these violent proceedings. The king expired aged seventy-seven, in the seventy-third year of his reign, before Le Tellier could accomplish his object.

The death of Louis became the signal of victory to Noailles. Le Tellier was banished. France was divided between the contending parties, but the Jesuits triumphed, by means of the infamous Cardinal Dubois.‡ It was the policy of the Regent, the Duke of Orleans, to mediate between those who accepted, and those who rejected the *Unigenitus*. The former was the Jesuit, the latter the popular party.—But from this period, religious influence of every kind rapidly declined in France.

The Protestants had lost much of their zeal, and the Romish church ceased to strive for what had been hitherto accounted orthodoxy—the doctrine of Augustin. The Jesuits succeeded in destroying the spirit of piety in every quarter. The Court affected to ridicule all religious controversies.

The extravagant projects of Law and the Mississippi Company A.D. 1718, absorbed the public attention. Gambling and avarice corrupted the remains of conscience. France became involved in her finances, and still more in the theories of

\* Louis XIV. Voltaire chap. 33. † Note 17. ‡ See Part I. p. 81.



Infidelity. The seeds of revolution were widely scattered. Luxury, profligacy, and profaneness co-operated with the discontents of the people, and the sophistry of the speculative. Such was the product and triumph of Jesuitism in France. Yet it was just antecedent to the French revolution, that the Jesuits underwent their most grievous trials. It was the secular spirit of the Order, exhibited in commercial transactions and disgraced by commercial failures, which became the immediate cause of their expulsion.

The Jesuits had long ceased to retain the semblance of Christian missionaries. "The merchant-Jesuit," *Le Jésuit-Marchand* was the ludicrous title with which they were constantly saluted. Even Rome became disgusted with missionary impostors, who had thrown off all outward deference to ecclesiastical order and decorum. During more than forty years, the Popes were tormented with incessant complaints of their avarice and corruptions.\* Benedict XIII. in a Brief dated 13th May 1739, actually compared them to the mongrel Samaritans, "who feared the Lord, but served their graven images," after the manner of the Gentiles. 2 Kings xvii. 41. At length, Benedict XIV. resolved on effectually reducing their power. In 1741, he issued a Bull, which prohibited all ecclesiastics from the exercise of trade and commerce, debarring them from becoming agents in any kind of traffic. This was the first papal blow aimed at the Order, though not expressly designated. By another Bull

\* In southern India, the scene of their earliest and brightest missionary efforts, they had long renounced the characteristics of Xavier's labors. Robert de Nobilibus, the nephew of Bellarmin and great-nephew of Pope Marcellus II., had introduced new methods of conversion into the Madura Mission. See *Calcutta Review*, No. 3. pp. 76, 77. October, 1844. —Whoever desires to read a succinct account of the Appeals to Rome against the Jesuit Missions in India, (A.D. 1700—1740,) should consult that able Article.



of the same year, the Jesuits were expressly forbidden making slaves of the Indians, or employing them in slave-work.\* John V. king of Portugal was enjoined to watch over the rigid observance of this restriction and see it carried into full operation.

It was time indeed that men professing to be Christian Missionaries, should cease to be merchants and commercial speculators. Considered only as monopolists, they were trespassing on the rights of the laity. To convert men to Christ, and at the same time to be filling their own coffers, was clearly to confound the plainest distinctions. The missionary and the martyr were lost in the Banker and the Merchant. To such an extent was this confusion of objects, spiritual and temporal, carried in Paraguay, that they had become the territorial lords and masters of that province. The benefits, which the Indians received in their civil and social affairs were a very poor compensation for the reproach and dishonor, which this conduct brought on Christianity. —Even Rome became ashamed of such scandalous perversions.

The most authentic narrative which we possess of the “Jesuit-Merchant,” is given by one of their own body in the History of California. The Mexican Jesuit, Miguel Venegas, as we have already observed,† has furnished a detailed account “of the customs of the inhabitants, their religion, government, manner of living, before their conversion to the Christian religion by the missionary Jesuits.” — But he has given a very meagre report of their missionary

\* In this Bull [*Ex Quo Singulari*, dated July 11, 1741.], they are branded by Benedict, as “disobedient, contumacious, crafty and reprobate,” [*inobedientes, contumaces, captiosi, et perditii homines*]—a fine character for those, who had taken an oath of special obedience to the Pope in their Missions!

† Part I. p. 74.

success. His narrative (1682—1752) extends over the space of seventy years. Yet it would be difficult to discover, during that long period; that they had made a single real convert to Christ.\* They had prevailed on a few of the Indians to assemble at mass, “at which they were *obliged* to attend with order and respect,” Vol. I. p. 317. But even from their own admission, the Fathers were chiefly devoted to matters of trade and commerce, to the arrival and departure of the Philippine Galleon—to the regulation of their finances—to surveys of the coast—in short, to every thing, but the professed object, for which they were sent out as missionaries. So completely had the love of money taken possession of their minds, that they prevailed on the Indians to attend their ministry chiefly by bribes. *The missionaries supported all the Indians who attended divine service.* Vol. I. p, 432. On their map, they have dotted the whole of California with 16 missionary settlements, including about 50 subordinate stations. When our modern gold-diggers arrived at this modern Havilah, we suspect they found but few remains of these missionary triumphs.

The fact is, that the Jesuits were now regarded, even by the Church of Rome, as scarcely an ecclesiastical, or religious society. They had been so completely secularized, that they could no longer serve to uphold her superstitious rites and ceremonies. The mischiefs which they had excited by their plots and treasons, their endless quarrels with the Bishops and the other Orders, had so damaged the Papacy, as to render their power and privileges no longer tolerable. Their

\* To the same effect, is the confession of the Abbé Dubois concerning the converts of the Jesuits in India—“During a period of twenty-five years that I have familiarly conversed with them, and lived amongst them, as their religious teacher and guide, I would hardly affirm, that I have anywhere met with a sincere and undisguised Christian.”

learning and abilities, though still considerable, had ceased to be pre-eminent. They were fully matched in erudition by the Benedictines, and far excelled in moral respectability. Their talents were rivalled, or exceeded, by the Infidels of the Encyclopedia. The magic of their name had departed.

Still they lingered around the councils and cabinets of the Catholic Courts, and occasionally evinced some remaining influence over age and imbecillity. Like the Vampire, they inhaled the blood of the expiring victim. But the ground on which they stood was already undermined, and opportunity only was required to deprive them of their ill-gotten wealth and dispossess them of their tottering authority. The sequel will shew how rapid was their fall.

## CHAPTER IX.

A.D. 1750—1773.

THE JESUITS EXPELLED FROM PORTUGAL, SPAIN, NAPLES, SICILY—  
LOUIS XV.—HIS CONFESSORS—JESUIT BANKRUPTCY—ITS CON-  
SEQUENCES IN FRANCE—GANGANELLI—SUPPRESSES THE ORDER  
—THE SUBSTANCE OF HIS BRIEF—HIS DEATH—EVIDENCE THAT  
HE WAS POISONED BY THE JESUITS—THEIR PECULIAR CREED, AND  
THEOLOGICAL STANDARD—ITS EFFECT ON THEMSELVES AND THE  
ROMISH CHURCH.

THE first national blow inflicted on the Order was aimed by the most bigoted Court in Europe.\* For more than 200 years, the Jesuits had possessed almost supreme influence at Lisbon, and had usually selected from their body the Royal Confessor. But in 1757, in consequence of their traitorous efforts in inciting the Indians in Paraguay against the Portuguese, it was resolved by Pombal, the Prime Minister, that they should be deprived of this important privilege. The Minister also sent instructions to the Portuguese Ambassador at Rome, to demand a private audience of the Pope, to lay before him the intrigues, misdemeanors, and crimes of the Order.† In the following year, Pombal renewed these

\* Part I. p. 76.

† Memoirs of Pombal, from Official Documents, by John Smith. vol i. p. 73. London, 1843.

instructions, and laid before his Holiness fresh evidence of their crimes and traitorous practices. In consequence of these representations, Benedict XIV. appointed a visitation of the Society, which in April, 1758, led to a Decree from the Apostolic-Vicar. The Jesuits were prohibited from carrying on the illicit trade in which they were engaged. In June, Benedict published the following Order: "For just reasons known to us, which concern especially the service of GOD, and the public welfare, We suspend from the power of preaching and confessing, throughout the whole extent of our Patriarchate, the Fathers of the Society of Jesus, from this moment until further orders."

On the 3rd of September, an attempt was made at Lisbon to assassinate the king. He escaped, but was wounded. On the trial, several Jesuits were convicted as active agents in the conspiracy. A Memorial was addressed to Clement XIII., April 20, 1759, declaring that the Order had degenerated from the purposes for which it was instituted, and that its principles were dangerous to public tranquillity. On the 5th of October, they were totally expelled from Portugal. They soon departed and landed at Civita Vecchia, whilst those in the Colonies were sent into Italy. Application was made to Maria Theresa, to permit them to settle in her dominions, but, though a zealous Papist, she had too much prudence to receive such visitors.\*

Their expulsion from Spain quickly followed. The events in Portugal, which we have briefly noticed, no doubt excited much hatred and alarm in the adjacent kingdom. They had been instigators of several recent tumults at Madrid, and were suspected of a conspiracy against the life of the king. Their conduct in Paraguay had awakened

\* Pombal's Memoirs, vol. i. p. 223. See also the Annual Register for 1759, pp. 67, 80, 121, 129, 310—222.

public indignation, and their monopolies in the Spanish Colonies had become quite intolerable. On the 31st of March, 1767, their Houses in Madrid were suddenly surrounded with troops, and they were immediately conveyed to Carthagená. Their College at Barcelona shared the same fate. Fourteen transports under convoy of men-of-war, with 970 Jesuits on board, soon appeared off Civita Vecchia. The Governor forbade them to land, until he could hear from Rome. The Assembly of the Cardinals strictly prohibited their landing in any part of the Ecclesiastical dominions. They sailed about to various ports with accumulated numbers, till at length 2,300 Jesuits were landed on different parts of Corsica. This island had been granted as their retreat by the French Monarch.

In Spanish Mexico, 700 Jesuits were arrested and sent off to the mother-country. Their estates and effects proved of immense value. Those in Peru and the West Indies were reported as still greater. Soon after, the storm fell on the Society in Naples and Sicily. They were all made prisoners, and conveyed to Italy. Their number was about 1,500. Such an accumulation of foreigners produced a great scarcity in the Ecclesiastical states. In vain the Pope protested against their being sent away. The only answer he could obtain from Cardinal Orsini, the Neapolitan Ambassador at Rome, was this:—"That every Sovereign had a right to drive from his dominions persons convicted of being his enemies, and that, as to the confiscation of their property, it belonged of right to the Royal treasury." \*

In France, the weak and imbecile Louis XV. had long been governed by Madame de Pompadour. Whilst a criminal intimacy had really subsisted between the Monarch and the Mistress, the Jesuit-Confessors did not propose any separa-

\* Annual Register, 1767, pp. 27—34.

tion. But when both parties had lost the passions of youth, the Fathers, to bring about their Court intrigues, began to affect scruples. They would not grant a Royal absolution. The Confessor of Pompadour, however, admitted her to the Sacrament—a plain evidence, that it was only some card they were playing at Court—Madame du Barry *versus* Madame de Pompadour.\* Their influence was fast declining, but the bankruptcy of Father Lavalette—a bold speculator of Martinique—suddenly accomplished their fall. By the failure of his bank, some leading commercial houses at Lyons and Marseilles had recently stopped payment. They accused the Jesuit-banker, as the cause of their ruin. As a joint-stock company, the Society should have now come forward to cover the deficit; but their avarice got the better of their sagacity. They left Lavalette and the house at Martinique to the mercy of the creditors. A trial was the result. The Jesuits were declared responsible, and sentenced to pay 1,502,266 francs, with all the costs. In the course of the trial, they were obliged to produce their “Constitutions,”—and this also was a discovery not much to their advantage. Such an overthrow was sure in Paris to cover them with public derision. The age of Pascal was revived. Every class and sect laughed at their *probabilism*—their first and second opinions—their speculative and practical rogueries.

A large Assembly was held at which it was resolved, that the unlimited authority of a General, resident at Rome, was incompatible with the laws and liberties of France. They were offered, however, a Vicar-General with considerable powers. The Jesuits refused to admit of any compromise.—“Let them be as they are, or let them not be,”—*Sint ut sunt, aut non sint*.”—was the laconic reply of Ricci. It is this incompatibility of fundamentally altering their constitu-

\* “The Fall of the Jesuits,” by St. Priest, chap. ii. Murray, 1845.



tion to adapt it to existing circumstances, which forms at once the power and weakness of the Order. It is this principle of independence, which has so frequently brought them to the brink of ruin, but which also prevents their final extinction.

Clement XIII. received this remonstrance A.D. 1761, with due respect, but declined to act with precipitation. The Order, he observed, had been sanctioned by the Council of Trent, and by no less than nineteen of his predecessors—that he would call a council, if it was desired the Jesuits should be heard in their own defence. The kings of Sardinia and Prussia, besides several German princes, he added, had addressed him on their behalf. His sudden and suspicious death—February 2, 1769, prevented any decision. To him succeeded May 19, Clement XIV., better known by the name of Ganganelli. He was then sixty-four years of age, a Monk of the Franciscan Order, and created a Cardinal by the late Pope, in 1759. His election was opposed to the utmost by the Jesuit party, and was only carried by the personal appearance of the Emperor Joseph II. at Rome, during the sitting of the conclave, which lasted more than three months.\* No Pope was ever elected in more tempest-

\* A curious and characteristic anecdote has been preserved of this visit. Joseph, one day, during his stay at Rome, paid a visit to the Gran-Gesù, a magnificent house belonging to the Order. Ricci, the Father-General approached and prostrated himself, as an act of profound humility. The Emperor inquired, how long he thought it would be before he should relinquish his station. The General replied, That the times were very bad, but that they still relied on divine aid and assistance, conjoined with the co-operation of the Pope, whose infallibility would be seriously compromised by their downfall. Joseph smiled, and stopping before a large statue of Ignatius of massive silver, and decked out with precious stones, exclaimed—‘What an immense sum that image must have cost!’ ‘Sire,’ exclaimed the Father-General, ‘this statue was erected by the money of the friends of the Society,’—‘Say rather,’ replied Joseph, ‘with

uous times. Portugal, Spain, France, Naples, Poland, Venice, had each their separate complaints against the Roman See. The suppression of the Jesuits was strongly urged by the different Princes and their Ambassadors. Clement knew well the difficulties and dangers of the case. His first act was to suspend the Bull—*In Cœnâ Domini*—by which all states were excommunicated, which did not acknowledge the Papal supremacy. He employed four years in examination. At length, July 21, 1773, he signed a Brief for the suppression of the Order. He signed also his own death-warrant. This celebrated Brief—*Dominus ac Redemptor*—commences with expressing an earnest desire for the restoration of peace and unity, and supplication for divine aid. It then asserts the power of the Roman Pontiff to suppress any Order, which might be found injurious. It declares, that having reviewed the origin and progress of this Society, he had marked its early quarrels and dissensions with the other Orders—its careless admission of members—its ambitious claim of exclusive privileges, and perpetual hostility to ecclesiastical control;—that late attempts to reform the Society having been fruitless, it had fallen into general hatred and disrepute;—that his predecessor, Clement XIII., in consequence of the complaints and remonstrances of the Romish Courts, and of many distinguished Bishops, had resolved on the suppression of the Order—but that his sudden death—*contra omnium expectationem*,—had defeated its execution;—that he had, since his accession, devoted his time and prayers to the most serious examination of the subject;—and he had now arrived at the conviction—that the existence of the Society was not compatible with the peace and prosperity of the Church—

the profits of the Indies.’ He departed, leaving the Father in grief and dejection.”—St. Priest’s *Fall of the Jesuits*, pp. 55—57.—This anecdote was related by the Emperor himself to the French Ambassador.

that he was urged to this conclusion, not only by these public considerations which relate to the Catholic Church, but by peculiar motives in his own heart and conscience. That, therefore, he decreed the total suppression of the Order—the abolition of all its privileges, both in temporal and spiritual affairs—that they should no longer be permitted to officiate as Preachers or Confessors, to reside in Colleges or Religious Houses, or to act as teachers of youth. That subsequent measures should be taken for the supply of the foreign missions. To carry these measures into effect, Christian Princes are exhorted to promote peace and unity, and to abide in christian love and charity. And “This our Letter shall not, under any form or pretext, either of law or privilege, be set in judgment upon, or attacked; nor its power be weakened or withdrawn; but the present ordinance shall remain in full force and operation, from henceforth and for ever.”

The mode of carrying this Brief into effect was not violent. On the 10th of August following, at three o'clock in the afternoon, the Commissioners appointed for its execution, accompanied by a notary and a guard, proceeded to the different Houses of the Jesuits, and having assembled the brethren, read to them the Brief for their suppression. He informed them, that the Apostolic Chamber would furnish each individual with a secular habit, and defray the expenses of such as desired to leave Rome. That their books and effects should be delivered to them, and that they should be allowed pensions for their lives.

In the month of April, 1774, Ganganelli was observed rapidly to decline. He was tormented with excruciating pains—and languished without any apparent cause, from a disorder which no medicine could reach. His body was opened, and every symptom of poison was exhibited. It is all but certain, that he fell a sacrifice to the resentment of

the Jesuits, and of this he felt the fullest conviction. Nor is it to be wondered that he should have felt such gloomy forebodings. The approach of his death had been predicted by some of the peasants belonging to the ex-Jesuits. Insulting images and hideous pictures announced the impending catastrophe. Ricci, the ex-General, encouraged these daring insults. His own relative has minutely recorded them.\* There cannot be stronger circumstantial evidence, that Ganganelli fell a victim to the rage and detestation of the Order he had suppressed. The farce of subjection to Papal authority, which had been violated by so many acts of insubordination to Papal bishops, could not be more strikingly signalised and consummated, than by the tragedy of poisoning the Head of the Romish Church, and by their indecent triumph and inhuman satires after his decease. He died, September 22, 1774, aged sixty-nine, five years only after his consecration.†

Having thus rapidly conducted the reader to the death of Ganganelli, and the suppression of the Order, it is proper that we should take a brief review of the ground we have trodden, before we proceed to accompany the Jesuits, during their suppression, or rather their exile from Rome.

Hitherto it has been our object to shew that the Jesuits, from the time of Lainez and the Council of Trent, had been struggling to obtain supremacy in the Church of Rome, by substituting the doctrines of Pelagius, for those of Augustin. Although such was not the original design of Loyola, yet so early was it adopted by the members of the Society, that we are justified in considering it as their creed and doctrinal standard. Mutable on all other subjects, they have uniformly adhered to this opposition against the more antient teachings of Popery.

\* Roscoe's *Memoirs of Scipio de Ricci*, vol. i. chap. 1. London, 1829.

† Note 16.

To account for this peculiarity, we should remember, that it was their early ambition to distinguish themselves against the Dominicans, the reigning Order, which had hitherto chiefly managed both the Inquisition and the Confessional. The Dominicans were the avowed disciples of Augustin.—Another motive would arise from their aversion to Calvinism, and the French Protestants :—to which, they added a strong desire of subjecting the whole Gallican Church, which, though admitting a modified obedience to the Pope in civil affairs, still remained unshaken in its attachment to the ancient traditions of Popish doctrine. Hence it is, that so much of our narration has been employed in relating the unceasing disputes between the Jesuits and the Jansenists. The triumph of Jesuitism in the Church of Rome could never be accomplished, till it had beaten down Jansenism.

Romanism, whilst united to Augustinian principles, with all its errors was capable of deep and heart-felt devotion. It held the doctrine of the fall of man—his utter helplessness and insufficiency—the atoning righteousness of Christ—the necessity of divine assistance. Though blended with much superstition, it was still evangelical in its spirit. No man can read “the Imitation of Christ” by Kempis—“The Devotions” of Francis de Sales—“The Thoughts” of Pascal—“The Meditations” of Fenelon, or “The Reflections” of Quesnel, without feeling, that Christian piety and devotion warm the heart, and animate the hand of the writers.

But it is important to observe, that whilst those doctrines of Augustin which we term Calvinistic, were thus indissolubly united to the profession of Jansenism, or Evangelical Romanism ; the same union does not exist, to the same extent, in reference to the adherents of the Reformation. Amongst Protestants, the most sincere believers may differ on the mysterious subjects of Free-will and the Divine Decrees, without

involving any destruction of the main and essential doctrines of the Gospel. No temperate Calvinist would deny the right-hand of Christian fellowship to such men as Bishops Horne or Wilson, and no temperate Arminian would deny the same right-hand to Leighton or Beveridge. The reason is obvious.—They alike profess to draw their sentiments from Scripture. The doctrines which they hold in common, are sufficient to enable them to meet and embrace each other in the bonds of Christian charity. But it is not so between the Jansenist, and the Jesuit—between those who retain the tenets of Augustin in the Romish Church, and those who have relinquished them.

The difference may be traced to several causes. *First*, that the doctrine is tried, not by an appeal to Scripture, but to the authority of Augustin. *Secondly*, that the negation of Augustin's opinions amongst the Romanists involves the negation of many others, which are held as essential, both by Calvinists and Arminians, amongst Protestants. When the Romanist departs from Augustin, he departs from the doctrines of Grace, of Justification by faith, and the insufficiency of good works; but amongst Protestants, whether you prefer Leighton or Wilson, Horne or Beveridge, these doctrines are still held as equally essential. The *third*, and principal cause of distinction, arises from the false and supplementary doctrines, which are professed by the Church of Rome, and which destroy, to a great extent, the value and influence even of that portion of truth, which she may still theoretically maintain. How much is the force of the doctrine of the Divinity of Christ, neutralized by the invocation of Saints and Angels; how much more, by what may not be improperly styled, *the Divinity of the Virgin Mary!* Hence it is, that all the variations of Protestants are not to be compared in importance and extent, with the single variation



between the Jesuit and the Jansenist. The Jesuit robs Popery of all its connection with spiritual religion, by robbing it of the influence of Augustin. Apart from the doctrine of efficacious Grace, the sense of our own demerit, and the necessity of relying solely on the merit of our Redeemer for justification before God, Popery becomes a mere routine of forms and ceremonies, in which the priest is everything, and the people are nothing. Thus was it, that the errors of Romanism, no longer held in restraint by Jansenistic truth, burst forth in all their violence. The worship of the Virgin—the exile of the Bible—the Mass—the Confessional—the adoration of Images and the Crucifix—all rose up to take place of the sinner's hope—the sinner's refuge—the sinner's righteousness. Such is Jesuitism contrasted with Jansenism.

Nothing in fact can more effectually display the strength and solidity of Protestantism, its Scriptural foundations and dimensions, than the striking contrast which we have now exhibited. Protestantism can afford to be kind and charitable to all, “who love our Lord Jesus Christ in sincerity,” whether they be Calvinist or Arminian. It can afford to be tolerant where Scripture is indecisive, and where human faculties are unable to decypher its hidden mysteries. But Popery, having no such hold upon the Word of God, is compelled to rely on tradition, and on the word of man. So long as it was subject to the traditionary authority of Augustin, it combined a large portion of evangelical truth, with its errors and superstitions. But it could not endure the dethronement of the Bishop of Hippo. The Bull “Unigenitus” \* signed its death-warrant, and the Jesuits became its executioners. They still magnify Augustin in their lectures, but the spirit of Augustin has departed from the Order.

\* Note 17.



## CHAPTER X.

A.D. 1773—1814.

THE EXILED JESUITS SECRETLY BEFRIENDED BY THE POPE—FREDERICK THE GREAT THEIR PROTECTOR—RECEIVES THEM INTO SILESIA—THEY JOIN THE INFIDEL PARTY—THE PHILOSOPHERS BECOME POLITICIANS—D'ALEMBERT—VOLTAIRE—THE ENCYCLOPEDISTS—CATHERINE OF RUSSIA, THEIR PATRON IN POLAND—THEY ELECT A PATRIARCH, AND DEMAND THE “PALLIUM” FOR THE ARCHBISHOP OF MOHILOW—THEIR PROSELYTISING SPIRIT—EXPULLED RUSSIA—REAPPEAR IN FRANCE—NAPOLEON—DISTRUSTS THEM—COMMANDS THEIR DEPARTURE—THEIR MEN OF LEARNING—ESTIMATE OF THEIR LITERARY CLAIMS—REACTION IN FAVOR OF POPERY—THE ORDER RESTORED BY PIUS VII.—LIBERALITY OF ENGLAND—SUBSTANCE OF THE BULL FOR THEIR RESTORATION—GENERAL REFLECTIONS.

ANGELO BRASCHI ascended the Pontifical throne on the death of Ganganelli. Originally owing his fortune to the General of the Jesuits, he always retained a private regard for the Society, though the Brief of his predecessor forbade his taking any positive measures in their favor. He was however the decided opponent of the Jansenists. Even during the war, he had the courage to condemn the Jansenistic Gallican doctrines of the Synod of Pistoia, by a Bull [*Auctorem Fidei*]. This was in consequence of the behaviour

of Scipio de Ricci, the Bishop of Pistoia, who endeavoured, under the sanction of the Archduke Leopold of Tuscany, to introduce various reforms in his diocese. In this attempt he was violently opposed by the ex-Jesuits. The irregularities of the convents are detailed with painful minuteness by Ricci in his *Memoirs*.

Though abolished as a body, the Jesuits still kept up their intrigues. They had established in his diocese a superstitious observance, called "The Devotion to the Sacred Heart of Jesus." The Franciscans, the Dominicans, and the Jesuits, forgetting their own disputes, leagued in concert against the reforms of Ricci, and the Pope gave them his countenance. Yet strange to tell, the disciples of Loyola felt no abiding reverence for Papal authority in reference to themselves, or their suppression. The doctrine of the personal infallibility of the Papacy, having been always proclaimed by the Jesuits, they could not consistently appeal against the decision of Ganganelli;—yet, with the most unblushing effrontery, several impeached the legality of the sentence, and professed to appeal to a General Council.\* Some of the more timid and moderate consented to forego the name and dress of the Order, and to assume the titles of "Fathers of the Cross," "Of the Faith" &c., &c.; but the majority turned from the proposal with disdain, and resolved to wear the insignia of the Order, even in the presence of their opponents. Nay, they hoped to find an advocate in some Protestant Prince, now they were disowned by the Papacy. They were not disappointed.

Frederick of Prussia,—“an honorary member of all religions”—a professed Infidel,—had already appeared on their

\* "Two Memorials," says Duller, p. 155 "from the pens of Jesuits, represent Clement as a blasphemer, a heretic, a surreptitious, simoniacally-appointed Head of the Church; and the Edict of Suppression, as a direct infringement of the Gospel—a formal heresy, an unnatural crime."

behalf.\* A nucleus of the Society was quickly formed in Silesia. The Jesuits in Prussia paid no respect to Papal authority. They quoted the example of Paul, who withstood the chief of the Apostles! They cited Father Peccador, who refused to obey the Brief of Clement VIII. for the suppression of his Order, [*La Charité*,] yet Peccador had been canonized by Clement XIV. They now discovered, that a Bull is not binding, unless approved by the Sovereign of the state in which it is executed, a discovery, which they had made since their suppression, and which they instantly ignored on their restoration. Frederick, however, was quite satisfied with their professions, and did everything to welcome them in Silesia. He was desirous of educating the young Catholics in his new conquests, but anxious to keep them free from any attachment to the Pope. The ex-Jesuits exactly suited his wishes. His friends, the philosophers, became alarmed and remonstrated. They hinted that the loyalty of the Jesuits was extremely treacherous and uncertain. They whispered, that he would scarcely be deemed worthy of the Order, and that he could not hope for the honors which had been conceded to Louis XIV, or to James II. Such were the arguments of D'Alembert to his Prussian Majesty, but they failed of success. He then tried to prevail on Voltaire to join him, but the Infidel of Ferney only turned his arguments into ridicule. "It diverted him to think, that if Frederick should become General of the Jesuits, the Pope himself might assume the office of Mufti!" Voltaire had been educated by the Jesuits, and it was but gratitude to defend his old preceptors. He was their most brilliant pupil.

From this time, a schism took place between the philosophers, and the crowned heads of Europe. Jesuitism became

\* St. Priest. chap. vii.

leagued with Infidelity, and Revolution was patronized by the Order, at least, during its proscription. We shall have frequent opportunities of noticing this important change. About this time, the French school of Philosophers had undergone a considerable transformation. Hitherto they had confined their attacks to the institutions and doctrines of religion. They now directed them also against the Institutions of government, and the conditions of Society. This application of their theories to practical politics was the signal of approaching wars and revolutions. In this change, Voltaire holds an intermediate station, between its earliest and its latest developments. He was preceded by Montesquieu and Fontenelle. He was followed by Rousseau and Diderot. Still their speculations were, at first, chiefly addressed to the higher orders. Ere long they descended to the masses. From the voluminous Encyclopedia, they came down to journals and pamphlets. The king of Prussia discovered too late, that what began in infidel theories and abstract speculations, terminated in most audacious attacks on the throne, and most revolutionary invitations to the cottage. In all their movements, the Jesuits, proscribed and banished, enraged and desperate, took part with the foes of existing laws and institutions.

In Catherine II. of Russia they found another protector. Possessed of superior talents, she did not even pretend to the virtues. The murderer of her husband, she lived in notorious profligacy with her nobles. She favored the Jesuits, and retained them in the White-Russian provinces bordering on Poland. They were active pioneers in her designs on that ill-fated kingdom.

The Society, as we have shewn,\* had been long powerful and active in Poland. In 1772, when the first partition of

\* Part I. chap. viii.

that unfortunate country took place, the Fathers were stationed at Polotsk, a magnificent College, surrounded with large estates, containing about 10,000 peasants or serfs. Some were on the left, others on the right of the Dwina. They exercised a great influence over the whole country, in bringing it under Russian bondage. But when the Brief of Ganganelli was issued for their suppression, they did not hesitate to throw themselves into the arms of the Greek Church.\* Quitting the left bank of the Dwina which was still Polish, they became the subjects of Russia. They swore allegiance to Catherine. Retaining their state, their habit, and their name, they bade defiance to the Pope, and obstructed the publication of his Brief. After a while, they thought it more expedient to set up a mock primate or patriarch, one who had been a Calvinist, and married; who then became a priest, but of very dubious orthodoxy. To him they joined as coadjutor, an ex-Jesuit, who on the recommendation of Catherine set out for Rome, and demanded the "Pallium" for "the Archbishop of Mohilow." Pius VI, in his heart befriending the Jesuits, after some hesitation, granted this request. A nuncio soon after was despatched to Petersburg. Prince Potemkin, the favorite of Catherine, was their patron. These facts are not without application to Cardinal Wiseman and the titular Bishops, now in England.—*Dolus an virtus, quis in hoste requirat?*

In 1782, the Fathers of Polotsk assembled in Congregation and elected a vicar. After two years they grew ashamed of this subordinate title, and the Vicar took the name of General. This was done with the secret approbation of the Pope. Nor was Grouber unworthy of his office. He was the rival of Lainez in address and cunning. During his command, he kept the brethren in prudent subjection, and

\* St. Priest, chap. vii.

in 1786 they could number 178 members. On May 7, 1801, by a Brief [*Catholica*,] Pius VII. at the request of the Emperor Paul, formed them into a spiritual Corporation for the Russian Empire. Three years afterwards, July 13, 1804, by another Brief [*Per Alias*,] a similar institution was formed in Naples and Sicily. Hence it is evident, that the Society was not defunct, and that it was only waiting a favorable opportunity to recover animation. Even in 1800, the Jesuits had re-appeared in France, and renewed their attempts to gain adherents. In vain they supplicated a formal recognition of their Society from Napoleon,—he distrusted them and their promises. Yet such was their influence and tenacity, that his Edict for their departure could not be fully carried into effect, till about three years afterwards.

During their suppression, the Jesuits had not been deficient in literary and philosophic labours. The most eminent of their number was Boscovich, the celebrated mathematician and astronomer. He invented a theory, as ingenious and unintelligible as that of our Berkeley, who denied the existence of the material world, and asserted that every thing consists in spiritual ideas. Boscovich conceived that every thing in the Universe might be accounted for by points of attraction and repulsion. Such are “the dreams and follies of the wise.” The ex-Jesuit Andres was also a man of literary eminence. But Tiraboschi is a name of which they may more really boast. His history of Italian literature is a work of great erudition and admirably written. There is also an Universal Biography of De Feller, which has some value, but is extremely partial. It is the standard biography with the Papists.\* Such is a brief historical sketch of the

\* Crétineau-Joly (vol. v. p. 452.) represents Feller as “an Encyclopedia of Knowledge—historian, philosopher, geographer, theologian, controversialist.”—It is thus the Jesuits magnify the names of men, who are



external existence of the Society during its proscription. We say, during its proscription, for its suppression was never really effected even in the Roman states. Pius VI. remained its secret friend, and would have willingly revoked the Brief of his predecessor, if political circumstances had permitted. But Joseph II. was a determined foe to Ecclesiastical influence. Out of 2000 monasteries and convents, he allowed only 700 to remain. His successor Leopold, though a less violent reformer, sought to render the Romish church in Germany equally free with the Gallican, and thus to discard ultramontane influence. Alas! it was but the transition of Superstition to Infidelity. The German dominions were filled with combustible materials, which ere long ignited by the torch of the French Revolution.

It is not practicable to trace with precision the efforts of the Jesuits, during that long and arduous struggle of contending passions and opinions. That Jesuitism and Infidelity went hand in hand, in the great conspiracy against Religion and civil government which shook Europe to its centre, there can be no reasonable doubt. This is apparent from the events which we have already recorded.\* Nor is it to be wondered at, that such a multitude of angry, enraged, and disappointed spirits, with learning, literature, and talents at their command, should have possessed a mighty power to

scarcely heard of beyond their own schools and colleges. On the other hand, the Dublin Reviewers affect to disparage such men, as Robertson, Hallam, Ranke, &c.

\* As historians, the Jesuits are deserving of little credit, even when they appear on the side of religion and peace. Barruel, who wrote the history of Jacobinism, was one of the Order. At the time, his book made a great sensation, but it is now universally admitted, that much of it is mere invention and romance—that his facts are generally dubious, and his deductions incredible. It was composed in a transport of rage, and received at a period of alarm and excitement.



aggravate political difficulties, to embarrass governments, to embitter dissensions, to pervert the love of liberty, and poison the sources of literature and science. Like evil angels, cast from their bright abodes, they traversed every corner of the world, to revenge their misfortunes, and to make "evil their good." In their earlier career, they doubtless mingled in the conflict between England and her American colonists. Without home, without altar, without country, they found peace in discord, and refuge in revolution. Many of the fierce and atrocious pamphlets, without printer's name or place, which then surprised and astonished, were doubtless the work of their hands. But when the French war broke out, that war of opinion and principle—of the altar, the throne, the cottage, and the hearth—the Jesuit was seen everywhere to blacken the storm, and heighten the tempest. Every one felt a mysterious influence in motion. It was alluded to by Burke, in his "Reflections," and by Robert Hall in his "Discourse on Modern Infidelity." It was the Jesuit and the Infidel, in league with the Jacobin, who laid thrones in ruin—who undermined loyalty and who abused the name and cause of liberty.

But when Buonaparte, "the child and champion of revolution," had commenced his triumph, he sought to muzzle freedom once more, with the chains of Papal despotism and superstition. "Whilst still on the field of Marengo, he deputed the archbishop of Vercelli to open negotiations with the Pope, for the re-establishment of the Roman Catholic church." \* No sooner had Pius VII. recovered his own liberty, than he restored the Jesuits. He could not hope to maintain his spiritual command, without recalling the rebels and exiles to his standard.

It was then the fatal re-action took place in favor of Popery.

\* Ranke.

The king of Spain recalled those Jesuits, whom his grandfather had so eagerly banished. He renewed the embassy of the Nuncio. The Inquisition was restored. In Sardinia new bishoprics were founded. In Tuscany monasteries and convents were erected. Naples submitted to a *concordat*, in which large powers were granted to the Roman Pontiff. France was divided; part favored the Jesuits, and part their antagonists. The same divisions took place in Italy. The populace, the Carbonari, were against them; the pope, cardinals, and priests were in their favor.

And now a kind of judicial blindness came over England, and several other Protestant states. It was fondly hoped by the English government, that the Romish Church had become wiser by its adversities, and that even the Jesuits had become more honest, and less intriguing. In 1829, the great measure of Catholic Emancipation was carried. Even Wilberforce was cajoled into assent. We throw no blame on departed excellence. The error sprang from that Charity "which hopeth all things." But we are now convinced by woful experience, that this Protestant liberality was sadly misplaced. Yet it was for the benefit of posterity that the experiment should be tried. So much however is clear and certain, that the Church of Rome has now descended to the level of Jesuitism, that she has taken back the Jesuits into her bosom, with all their crimes, their insults, their rebellions. Fatal Revolution! She has expelled the spirit of Augustin and Jansenius, and substituted that of Loyola, or rather of Lainez, in its stead. She can scarce be recognized as a Church, or an Ecclesiastical polity. She is incorporated with those whom she formerly stigmatized. She is united to those whom she so lately banished.

Let any man, whether Protestant or Papist, calmly review the Bill of indictment which we have brought against the

Jesuits on the testimony of the members of Rome, then let him say, whether he can reconcile the claims of that Church to unity, to Catholicity, to sanctity, to infallibility, on the terms of this unworthy compromise. What could justify the Church of Rome, in receiving back into her bosom that apostate and unprincipled Order, which so many of her Popes, cardinals, and bishops had condemned as infamous, and denounced as anti-christian?—We appeal to the records of the Vatican.

Hitherto we have argued rather as spectators than Protestants. We have adduced the evidence of facts, as related and recorded by professed Romanists. We have endeavoured to pourtray the Jesuits, delineated by those who are adverse to the principles of the Reformation. We have viewed it, as a question between the Jansenist and the Jesuit. But it is time to re-view it, in its more practical relation to ourselves—to consider, whether men, who have betrayed their own Church, can be worthy of any confidence in their dealings with England,—whether an Order which has been so repeatedly denounced, condemned and expelled by Catholic courts and absolute sovereigns, has any claim to be received, or respected in this Protestant realm?—This is the question, which we propose briefly to examine and discuss.

We conclude the present chapter, with the substance of the Bull [*Solicitude Omnium Ecclesiarum*], by which the Order was restored Aug. 7, 1814.—“The care of all the Churches,” says Braschi, “being confided to Our direction, We are bound to administer the affairs of the Catholic Church, with the utmost care and discretion, &c.” The Bull then recites the assistance granted to the Society in Russia, during the reign of Paul I. A.D. 1800, and that in the ensuing year he had allowed the Company to form itself into a distinct Sodality for carrying on their usual objects of preach-

ing and instruction. It declares also, that the same privileges had been granted to the Order in Sicily and Sardinia, and that at the general request of the Catholic world, he had resolved on the full re-establishment of the Company, reserving to himself and his successors, the right of purging and reforming it from future abuses. It concludes, with exhorting the members to fulfil their duties, invoking the aid of all Christian kings and princes, to assist him in this design. It was just before this Bull was issued, that the Inquisition was re-established in Spain, July 21, 1814 ; and just after, that another Bull was fulminated against the British and Foreign Bible Society.

The following are selected as the most important parts of this document.—“The Catholic world demands with unanimous voice the re-establishment of the Company of Jesus. We should deem ourselves guilty of a great crime against God, if amidst the dangers of the Christian republic, we neglected the aids which the special providence of God has placed at our disposal ; if placed in the bark of St. Peter, tossed and assailed by continual storms, we refused to employ the *vigorous and experienced rowers*, who volunteer their services to break the waves, which threaten every moment shipwreck and death. Decided by motives so numerous and powerful, we have resolved to do now what we could have resolved and wished at the commencement of our Pontificate. We therefore concede and grant &c., &c.—We ordain that the present Letters be inviolably observed, according to their form and tenor in all future time,—that they retain their full and entire effect—that they never be submitted to the judgment or revision of any judge, with whatever power he may be clothed ; declaring null and of no effect any encroachment on the present regulations ; and this, notwithstanding any apostolic

constitutions and ordinance, especially the Brief of Clement XIV. of happy memory."

—Of *happy memory*! The noblest tribute we can pay to that memory, is to contrast the Brief (*Dominus ac Redemptor*) of Ganganelli:—"We have seen with grief of heart, that neither these remedies, nor any others since employed, have produced their true effects, or silenced the accusations and complaints against the Society. Our predecessors, Urban VII. Clement IX., &c. &c., employed without effect all their efforts to the same purpose. In vain did they endeavour by salutary Constitutions to restore peace to the Church, both in secular affairs with which the Company ought not to have interfered, and in Missions, which had occasioned great dispute and opposition with the Ordinaries and other religious Orders, respecting the sanctuaries and sodalities in Europe, Africa and America, to the great loss of souls and scandal of the people. Likewise, concerning the meaning and practice of certain Idolatrous Ceremonies, adopted in various places, in contempt of rites justly approved by the Catholic Church. Also, concerning the use and exposition of certain Maxims, which the Holy See has with reason proscribed as scandalous, and manifestly contrary to good morals. And lastly, concerning matters of great importance and necessity for preserving the integrity and purity of the doctrine of the Gospel; from which has resulted very great inconvenience and detriment, both in our days, and in past ages,—revolts and intestine troubles in some of the Catholic States, persecutions against the Church," &c. &c.

"After so many storms, troubles and divisions, every good man looked forward with impatience to the happy day which should restore peace and tranquillity. But under the reign of Clement XIII., the times became still more difficult and

tempestuous. Complaints and quarrels were multiplied on every side. In some places, dangerous seditions arose—tumults, discords, dissensions, scandals, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party feuds and calamities. Desolation and danger grew to such a height, that the very Sovereigns whose piety and liberality towards the Company were regarded as hereditary—We mean our dearly-beloved sons in Christ, the Kings of France, Spain, Portugal and Sicily—found themselves reduced to the necessity of expelling from their States, Kingdoms and Provinces, these very Companions of Jesus—persuaded there remained no other remedy for such evils, and that this very step was indispensable to prevent Christians from rising against each other, and massacring each other in the very bosom of our common Mother, the Holy Church.”

“Actuated by such important considerations, after mature deliberation, We, out of our certain knowledge and the fulness of our Apostolic power, do extinguish and abolish the said Company—we deprive it of all activity—of its Houses, Schools, Colleges, Hospitals, Lands, in short, of every place belonging to it, in whatever province they be situated. We abrogate and annul its statutes, rules, customs, decrees and constitutions, even though confirmed by oath, and approved by the Holy See. We declare all and every kind of authority, pertaining to the General, the Provincial, the Visitor and other Superiors of the said Society, to be annulled and abolished for ever, as well in things spiritual, as temporal,” &c.

The Brief concludes, with charging the Bishops to carry its provisions into the most vigorous effect, by forbidding the Jesuits to preach or confess in their dioceses, and urges this duty on their consciences, by all the terrors of that day, when they will give account of their actions before the Universal Judge. It is dated, Rome, July 21, 1773.

## CHAPTER XI.

A.D. 1814—1845.

STATE OF EUROPE AT THEIR RESTORATION—BUONAPARTE RESTORES THE ROMISH CHURCH—HIS CRUEL TREATMENT OF PIUS VII.—ROMANISM REVIVES ON HIS DOWNFAL—THE ORDER RECOVERS ITS COLLEGES, AND ESTABLISHES OTHERS IN EVERY PART OF EUROPE—DISMISSED FROM RUSSIA—UKASE OF THE EMPEROR—FAVOURED BY LOUIS XVIII. AND CHARLES X.—CURBED BY LOUIS PHILIPPE—PATRONISED BY LOUIS NAPOLEON—JANSENISM—THEIR TEACHING CONTRASTED WITH THAT OF MASSILLON, BOS-SUET, FLECHIER—REMAINS OF JANSENISM IN BELGIUM—ITS DIFFICULTIES AND STRUGGLES—THE RELIGIOUS STATE OF SPAIN, PORTUGAL, RUSSIA, AND AUSTRIA—LEO XII. AND GREGORY XVI. FAVOUR THE ORDER—ROTHAAN ELECTED GENERAL—DETHRONE-MENT OF LOUIS PHILIPPE—ITS CONSEQUENCES—CANONIZATION, EXPENSES ATTENDANT ON IT—SAINTS OF THE JESUIT ORDER—ITS NUMBER AND SECRET INFLUENCE.

THE restoration of the Jesuit Order took place at a very critical period of European politics and of the Romish Church. A long and bloody war had devastated the Continent. The Austrians, after amazing efforts, were giving way in Italy. Revolution had spread through Belgium, Holland, and the Rhenish provinces in Germany. Pius VI. had



himself been made a captive and died in exile, .A.D. 1799. His successor, Pius VII., as we have already stated, received a dispatch from the field of Marengo to inform him, that the victor was ready to enter into negotiations for the re-establishment of the Catholic Church. Buonaparte demanded rather hard terms. He insisted on the alienation of all ecclesiastical estates—a demand of 400,000,000 francs in landed property. He secularised the Ecclesiastical States of Germany. The same *Concordat* took place in Italy. The Pope was forced to sanction the sale of Church property, and abandon all nominations to temporal offices. After these painful sacrifices, he consented to cross the Alps and administer the holy oil at the coronation of the Emperor. But Napoleon felt no gratitude for his Pontifical services. He threatened him with captivity, but permitted his return to Rome.—He was treated with the utmost indignity. The dictator assumed, that the Pope was his vassal—that he held his temporal authority as a gift of Charlemagne, and he acted accordingly. He invested Ancona and Urbino—marched his troops on Rome—dragged His Holiness to Savona and thence to Fontainebleau. The *Concordat* of Fontainebleau, dated January 25, 1813, was framed on the express condition, that he should not return to Rome.\* But the tyranny and cruelty of Napoleon were drawing to a close. When Prussia arose, Pius VII. took courage to revoke the *Concordat*. After the battle of Leipsic, he refused the proposal of receiving back part of his states. On May 21, 1814, when the Allies had enclosed Paris, he re-entered Rome.—Scarce had he arrived, ere he decreed the return of the Jesuits.

They were recalled at the moment when their talents were required. Everything was to be re-adjusted and re-estab-

\* Ranke, vol. iii. book 8.

lished. The whole of the temporal and spiritual power of the Pope was to be re-constructed. No wonder, as the Bull expresses it, that "St. Peter's bark must be confided to these vigorous and experienced rowers." Henceforth, the Jesuits became the virtual ministers and masters of the Pope—the Executive of the Roman Church.

Again we affirm, that antient Romanism has expired, and that Jesuitism has succeeded, both in things temporal, and things spiritual. Henceforth, Rome is no longer the nominal Head of Christendom, but the real Head of Ecclesiastical despotism and Spiritual domination. Popery, absorbed in Jesuitism, has ceased to be what our Reformers charitably considered it—a real, though a corrupt, Church. By taking back the Jesuits and submitting to their sway, the Court of Rome has resigned all pretension to adhere to the doctrine of the Council of Trent on the subjects of Grace, Free-Will, and Justification. That doctrine was Augustinian. It was adverse to the Pelagian sentiments of Lainez and Salmeron. She has sacrificed her historical traditions. The Jesuits were accounted heretics in Theology, rebels in Church discipline, and monsters in morality, till they were absolved by the Bull of Pius VII.—[*Solicitudo Omnium Ecclesiarum.*]—This is a consideration of much importance. We shall review it in the following Chapter.

On their return, the Order was placed under Father Thaddeus Bzrozowski, who had hitherto acted as Vicar-General in Russia.\* At Rome, the *Collegium Romanum* and various other Houses and Colleges were restored to them. In 1817, they became so numerous, that the *Collegium Germanicum* was placed at their disposal. Jesuit Colleges and Seminaries now started up in every part of Europe. They undertook the tuition of youth in every town of Italy. At Genoa,

\* Crétineau-Joly, tom. vi. chap. 6.

Modena, Parma, and Ferrara, they established large schools. In Naples, they obtained two Colleges—one for the Citizens, another for the Nobles. In 1823, they again raised their standard in Piedmont and Sardinia.\* In Spain, such was the magic of the name of Loyola, that Ferdinand VII. appointed him “The *Invisible* Captain-General of the Spanish Forces!” Yet this Invisible Captain-General could not prevent his troops from being driven out of Spain in 1820, or the Order from being banished in 1835.

Though England had long been duped into an intercourse with the Jesuits, by permitting the erection of their College, Stoneyhurst, in Staffordshire, yet their dangerous intrigues could not escape the sagacity of the Northern Czar. In 1820, they were dismissed from Russia, branded with this memorable character by the Emperor Alexander in the Ukase, dated 13th of March: “They plant a stern intolerance in the minds of their votaries—striving to subvert that attachment to the faith of our forefathers, which is the best public safeguard. They destroy social happiness, by dividing families. Their efforts are directed solely to their own interests and promotion, and their statutes furnish their consciences with a justification of every refractory and illegal action.”

Banished from Russia, they fly to Austria and solicit the patronage of Francis I. The indignant monarch rejected their suit, and commanded them to quit Vienna. The Jesuits then assumed another habit, they became Liguorians or Redemptionists. Under this disguise, obtaining permission to reside in Austria, they forthwith occupy the Church of St. Mary, and establish a monastery in the Capital. In 1833 they succeeded in obtaining possession of the *Theresium*, at Inspruck. They commenced also Institutions at Venice

\* “Duller’s Jesuits,” p. 179 (from the German,). London, 1845.

and Lemberg. In October 11, 1842, it was farther decreed by imperial authority, that all corporations belonging to the Order in the Austrian and Venetian provinces, as well as those of Galicia, should be free from restrictive limitations, on the sole condition of their being first sanctioned by the Emperor. The result is notorious. Austria is in troubles.

In France, during the earlier period of the Revolution, anarchy and Infidelity reigned triumphant, and all national profession of Christianity was subverted. The Jesuits, as we have previously remarked, soon re-appeared and renewed their old efforts to proselytize. Buonaparte, on becoming First Consul, had restored the Catholic church under strict limitations. He granted liberty of conscience and freedom of worship to the Protestants. The Jesuits as usual, began to persecute. Buonaparte decreed their dismissal, but it was not until 1803 that their complete clearance could be effected.

In 1814, Napoleon was compelled to abdicate, and with the return of Royalty the Jesuits recovered much of their influence.\* As they were still under legal prohibition, they assumed the name of "Fathers of the Faith."—*les Pères de la Foi*.—Labouring hard in the cause of a Popish revival, they gradually succeeded in gaining a strong influence in the election of Bishops. Favoured successively by Louis XVIII. and Charles X. they took the national education chiefly into their hands. In the Court, they imposed by a shew of sanctity, whilst they amused and dazzled the people by pompous processions and ceremonies. The middle class, however, remained their foe, attacking them from time to time with

\* It should always be remembered, that it was under Louis XVIII., who had made Protestant England his retreat during his long exile, that severe persecutions took place against the French Protestants at Nismes and the adjacent parts. They continued with some intermissions during the years 1814—1820. For the details, the reader is referred to the Appendix.

force and spirit. But alas! it was too often wit and raillery, in concert with infidelity. At length, July 1830, the tempest burst upon Charles and his Jesuit Minister Polignac. The Jesuits were compelled to fly. Their name was identified with scorn and infamy.

The Citizen-King, Louis Philippe, though himself a papist, allowed free liberty of religious opinions to all his subjects. The Protestants were protected. But the Jesuits gradually found their way back, and under the patronage of Madame Elizabeth, the king's sister, they ventured even to struggle for entrance to the Universities. On the dethronement of Louis Philippe, 1848, the form of a Republic was restored, but without the same measure of liberty and protection to the Protestants. The Jesuit or Ultramontane party has hitherto been favoured by the Court. The Infidels are favored by the Red Republicans. It is impossible to predict the result. We write in the midst of Revolutions.\*

It is the great religious misfortune of France, that she has lost the Jansenist character of her Clergy. It was that character which upheld the liberties of the Gallican church, during so many centuries. The Jansenists were the determined foes of papal encroachments, and were accordingly hated and persecuted by Rome. Their errors in faith were those of universal Popery. But these errors were held in check and subjection to the leading doctrines of the gospel. You may read pages of Pascal, Nicole, Arnauld, or Quesnel, without meeting any thing to offend the feelings of Protestants, nay, with some occasional exceptions, the same remark will apply to the splendid discourses of Massillon, Bossuet, Flechier, and many other celebrated Gallican Romish divines. We do not say, that they are sufficiently scriptural or prac-

\* March, 1853, the Jesuits are now in high favour with Louis Bonaparte, and the Pope is expected to dignify his coronation.

tical. They too often fill the ear with empty declamation, as appears to the more calm and sober judgment of Protestants. But, when compared with the writings of Jesuits, or with the teaching of Dens and Liguori, their doctrines are sound and edifying. They dwell on the fall of man, on human weakness and inability, the necessity of divine Grace, the righteousness of Christ, and on the most affecting motives of redeeming love and mercy. Their most powerful appeals to the heart and conscience are generally taken from their peculiar sentiments, as Jansenists. It was the celebrated sermon of Massillon, "On the small number of the Elect," which created such an astonishing effect on the audience. We say, with all their Papal errors and failings, such preachers were an incalculable loss to the cause of real religion in France, and that we can scarcely hope to witness the Gallican Church restored to its former influence, unless Catholicism in that country should hereafter recover the Jansenistic type.

The profession of Jansenism, as it formerly existed, not only in France, but more or less in every part of the Cisalpine Romish church, is now confined to the Archbishoprics of Utrecht and Haarlem.\* Arnauld, Quesnel, and others of the Port-Royalists, as we have already noticed, took refuge in Holland from the fury of the Jesuits. The Missionaries of that Society have always been engaged in promoting strife and dissensions, in this last retreat of Jansenistic Popery. In the earlier period, the Archbishops of Utrecht were elected by the Chapter, and confirmed by the Pope. They assumed some nominal title [*In Partibus Infidelium*], and were accredited as his Vicars-General. Thus too it was in England, till the late territorial assumption of Anglican Dioceses. But the missionaries here, as elsewhere, soon revolted against Episcopal authority, and when these pre-

\* "The Jansenists," by Tregelles, sect. 2. Bagster, London, 1851.



lates evinced their Jansenist principles, the Jesuits set them at open defiance. In 1686, the dispute was carried to Rome. The Chapters selected M. Van Heussen, the Jesuits recommended another candidate to the Pope. They then forwarded to Rome the names of three others, together with that of Van Heussen. From this list, M. Codde was chosen and consecrated in 1689, under the title of Archbishop of Sebastia, (Samaria). The new Archbishop was a friend of Quesnel, and consequently odious to the Jesuits. He was cited to Rome, without any accusation laid against him. But when there, he was *detained* for three years in defiance of all canonical regulations. In vain he demanded to know his accusers. He was kept from his diocese, for the sole purpose of crushing the remaining liberties of the church at Utrecht. At last he made his escape, and returned to Holland.

During his absence, the Jesuits had contrived to introduce a schism, which has ever since continued, some leaguings with the Jansenists, others with the ultramontane party. The Archbishop, to remove difficulties, voluntarily resigned, allowing the two Chapters to appoint Vicars-General in his stead. The Popish Nuncio now demanded to exercise this authority. Against this claim, the Chapters appealed and protested. On the death of Archbishop Codde, they continued to appoint Vicars-General, finding all accommodation impracticable at Rome. But in 1723, they resolved to act with more decision, and elected Cornelius Steenhoven, Archbishop of Utrecht. They wrote to the Pope to notify the appointment, and supplicated his confirmation. No answer was returned to their request. In October 15, 1724, this silence was broken. They received three damnatory Briefs of Excommunication. From time to time the Archbishops, or their electors, had formally protested against the Bull *Unigenitus*; from time to time, these damnatory Briefs



were returned by Rome. Many fruitless attempts have been made at accommodation. The Pope demands the reception of the Bull *Unigenitus*, that is, the abjuration of Jansenism. The Church of Utrecht remains obstinate on the defensive, and will not admit the condemnation of Quesnel. The Popish Nuncio on the appointment of the present Archbishop, Van Santen, did every thing to prevail on him to submit. But he finally declined and was immediately placed under the *ban* of the Romish church. On the death of Van Santen, who is now nearly eighty, the Jesuits will exert themselves to the utmost, to destroy these last remains of Romish Jansenism.

Nor is it hard to understand, why the Jansenists should be thus hated and persecuted by the Court of Rome. Ever since the Jesuits obtained the mastery, the Jansenists have been accounted schismatics and heretics, almost as much as professed Protestants. The Jansenists agree with the Protestants in their love of translating the Scriptures into the vernacular tongue. De Sacy, when a prisoner in the Bastille, made his excellent version of the New Testament into French. This was of itself sufficient to make them regarded as the enemies of Rome. To justify this observation we may adduce the following extract from the Encyclical letter of Gregory XVI. 8th May, 1844. "There were not wanting new Sectaries of the Jansenistic school, who, in a style borrowed from the Lutherans and Calvinists, scrupled not to reprehend these wise provisions of the Church and the Apostolic see: as if the reading of the Scriptures were useful and necessary to every class of the faithful, at every time, and in every place, and therefore could not be forbidden to any one, by any authority whatever. The audacity of the Jansenists however, we find severely reprehended in the solemn judgments, which, with the applause of the whole Catholic world,

were delivered against their doctrines by two Popes of happy memory, viz. Clement XI. in the Bull [*Unigenitus*,] 1713. and Pius VI. in the Bull [*Auctorem fidei*, 1794.]\*

If we turn our eye towards Spain and Portugal, the ravages

\* From these and similar declarations in many recent Romish writers, it may be questioned, whether the ancient spirit and doctrine of Jansenius is quite extinct on the Continent of Europe. According to the phraseology of M. Crétineau-Joly, and the conductors of the Dublin Review, the Jansenists are still the main foes of the Jesuits in the Romish Church. Crétineau-Joly speaks of the Jansenists in connection with the Huguenots, as existing in Brazil and Mexico, even long before the "*Augustinus*" was published! (his ignorance of theological matters is extreme). But the conductors of the "Dublin Review" are frequently alluding to them, as *now* existing in Austria and Bavaria, &c. Hence we may infer, that the term Jansenism is at present nothing more than a term of reproach—just like the terms "Methodist" and "Puritan," are used by men of no religion in this country, to designate those, who have some claim to interior piety.

The account which Mr. Berington, a Catholic priest, gives of the latitude which the name of Jansenist has acquired, corresponds with this assertion,—“He, at first, was a Jansenist, who admitted the real doctrines of the sect,—then he, who refused to subscribe *unconditionally* to the decrees of Rome—he, who *appealed* from their decrees to a general Council—he who, rejecting the doctrines, maintained they are not to be found in the volume *Augustinus*,—he, who wished to remain passive on the question—he, who could believe that a Jansenist might be an honest man,—he, that did not admire all the maxims and manœuvres of the Jesuits,—he, in fine, that was not a friend to their order.” *Memoirs of Panzani*, p. 397. Nor is this nickname of recent origin; it may be traced back as far as the year 1676. “Innocent XI.,” says Berington, “it is known, was no friend to the Jesuits, who on account of some measures he had taken against them, in the first year of his pontificate, denounced him as a Jansenist, and ordered prayers for his conversion!” p. 361.—*Dodd’s Eccles. Hist. an. 1676.*

It is no ordinary compliment to Jansenism, that, in this respect, it resembles the aspect of the early Christians. *As for this sect, we know, that it is every where spoken against.* It is probable, that such men as Martin Boos, and others who though professedly clinging to the Church of Rome, are earnestly devising its reform, would be thus stigmatised as Jansenists. But the controversy which is now raging in France between the Gallicans and the Jesuits is, we fear, chiefly political.

of Jesuitism on the civil, social, and religious interests of that extensive peninsula appear still dreadful and permanent. The strong-hold which Popery so long possessed in both these kingdoms had impressed the deepest marks of superstition on their inhabitants, long before the formal expulsion of the Order, July 7. 1835. It then remained for infidelity to follow in its wake, and complete their ruin. Whilst books and pictures of the most licentious character are freely circulated, the Bible is absolutely proscribed. It is one of the greatest crimes which the Spanish parent can commit at the present moment, that he should be found in the act of reading and explaining to his children the history of the four Evangelists! If you doubt the truth of this assertion, read the adventures and hair-breadth escapes of Mr. Borrow and the Bible. Yet the power of the priesthood has been much diminished, and their revenues are well-nigh swept away. Amidst the horrors of insurrection, numbers of ecclesiastics have been massacred,—a chasm has been made, even by the absence of the Jesuit Confessors.\* Infidelity cannot supply this void. "It is one abyss calling upon another." Till liberty of conscience is allowed in Spain and Portugal, there seems little hope of accomplishing any civil, religious, or moral improvement. It may now be assumed, as an axiom, that no European Government can be secure, where the Bible is prohibited. It is the charter of civilization.

Among the Protestant states of Germany, especially Prussia, the genius and spirit of the Reformation has been sorely crippled by Rationalism, which is another name for Deism, nay, which sometimes sinks into Pantheism. Christianity, under such disguise, is no match either for superstition or infidelity. Accordingly, both Infidels and Jesuits have been encroaching on those countries, which were here-

\* "Doblado's Letters from Spain," pp. 66—134.

tofore distinguished for their attachment to the Reformation. Yet some re-action and revival have recently followed. The people are everywhere impatient for a more liberal and enlightened administration of Government. To this change, the Jesuits are adverse.\* They are opposed to the liberty of the press, and desire even the extinction of the great annual Leipzig fair. They would persuade the ruling authorities, that all extension of civil liberty is fraught with civil danger. These men are wise in their generation. They know that civil and religious liberty go hand in hand. They know that the principles of the Reformation are favourable to the enjoyment of civil, social, and intellectual freedom. They endeavour, therefore, to crush everything which tends to diffuse light and information amongst the middle and lower orders. Above all, they obstruct all missionaries, but those of their own body. The mixture of Protestants with Romanists, throughout a large portion of the Prussian dominions, brings them into close contact. The Jesuits are found the most active agents in stirring up persecutions, in fomenting family disputes, and doing their utmost to crush the spirit of Luther.

As to Austria, she is entirely under the sway of ultramontane principles. Whether in politics or religion, she is encircled with douaniers, engineers, with bastions and Jesuits. In vain she strives to extinguish light, and to augment darkness. At Vienna or Inspruck, it is well-nigh as perilous to read or preach the Bible, as at Rome or Madrid. The Jesuits are prowling everywhere in the towns and villages. They have spies and watchmen, who are ever on the alert to detect and apprehend the traveller, who may dare to carry a Bible in his wallet or portmanteau. One of the honorary agents of "The Religious Tract Society," Dr. Marriott, was lately ar-

rested, for no other crime, than that of distributing some religious publications. The persecution of "The Madii" need not be mentioned. We ask, in the name of liberty and religion, how long this anti-christian despotism is to be tolerated in the midst of Christendom? Whilst we are granting the utmost freedom of conscience, the most unbounded liberty of speech and action to papists in England, Ireland, and our Colonies—nay, whilst taxed to uphold their College at Maynooth—is it to be borne, that an English Protestant, shall be arrested and imprisoned on no other accusation, than that he travels with his Bible, or that he gratuitously distributes books or tracts, which contain the sentiments and doctrines of the Bible?

Or should we look to Rome and Naples, we shall still find the darkness visible. Ignorance assumes a deeper tinge, as we approach the gates of the Eternal City, and slavery, and superstition, and a deadly hate of reading or hearing the word of GOD are no where so fierce and extravagant, as where the view of the metropolis of Christendom breaks upon the eye. It is thus that ancient Prophecy becomes modern History;—that the Visions of St. John are presented in the narrative of the traveller, or the spectacle of the visitor.

On Sept. 28. 1823, Leo XII. took his seat in the chair of St. Peter. He quickly gave evidence to the Jesuits that he was their firm friend. In Jan. 1824, he assigned them the Collegium Romanum, the Oratorium del Caravita, the Gregorianum, with several other public institutions. They had now the means to rebuild the Romanum, which is the Ecclesiastical University of Rome, as the Sapienza is the Lay University. In their Clerical University, the Fathers educate the priests of the States belonging to the church. They have different colleges for the various nations of Europe, named respectively after each country. The English College is one of

the largest. The Oratorium del Caravita is a Church used for nocturnal Confessions and Absolutions. To these, Leo added many others in different parts of Italy, and in 1826 restored to them the Borromean palace. This is an immense edifice, calculated to accommodate two or three hundred inmates.

The Jesuits now so rapidly increased that it was necessary to assign them buildings beyond the walls. Their General Fortis died only ten days before Leo, and on his decease, such was the jealousy of the rising Order, that every effort was made to prevent the nomination of a successor. But the Jesuits, by their influence amongst the Cardinals, carried the election of Castiglioni.\* He immediately decreed a meeting of the Congregation, and on June 29, 1829, Father Johannes Rothaan, their present General was elected. At the time of his election, he was only forty-five. Born at Amsterdam, he served an apprenticeship to an eminent tobacco manufacturer; but when 19 years of age, he entered the College of Polosk, and soon evinced the possession of superior talents. Rothaan is undoubtedly one of the ablest of Jesuit commanders. His accession to office was signalized, by what the people of Rome accounted a miracle. A flash of lightning struck the Roman College, and a bolt fell in their midst, without any injury. —The Holy Father did not think fit to account for this natural phenomenon.

Rothaan became not only the General of the Jesuits, but the virtual ruler of the Church. Gregory XVI. was entirely in his power. It was his policy to keep the numerous mendicants throughout the states of the Church, dependent on the alms distributed by the Order. How vast the revenues in their hands, when they could become the almoners of so many thousand beggars!

But beggary leads to insurrection, and when the outbreak

\* See "The British Quarterly Review," May, 1851.



took place at Paris which enthroned Louis Philippe, it soon spread into Italy. The insurgents stormed the Jesuit Colleges at Spoleto, Fano, Forlì, and many other places. The Fathers were quickly re-instated by the Austrians. It was one of the first decrees of the Pope, that all the monks in Rome should perform the ordinances of St. Ignatius. This was to inaugurate Jesuitism, as the supreme Order. Their own church The *Gesù*, was appointed the scene of their triumph, and Father Finetti acted as Master of the Ceremonies. Shortly after October 2. 1831, an edict was published, commanding Jesuitic reforms in all the institutions for lay education, especially in the two lay Universities of Bologna, and in the Sapienza at Rome. On October 2, 1836, the celebrated *Propaganda* was delivered over to their care. Then followed the college of Loretto and the Illyrian College.

Nor was Gregory satisfied with advancing his favourite Order in this sublunary sphere. He elevated several of their deceased members into Saints. Some he Beatified, others he Canonized.\* But nothing less than the wealth of the Society could have purchased such costly and celestial honors. A Beatification cannot be obtained, on the most favourable terms, at less than 25,000 Roman dollars; whilst a Canonization includes, at least, 100,000 more. We can find space for few of the mortals thus immortalized. The celebrated Liguori had been Beatified in 1816, by Pius VII., but not even the Jesuits could get him Canonized, till May 27, 1839. Between 1839 and 1844 the Jesuits, Francesco di Geronimo, Pignatelli and Peter Canisius also obtained their Canonization.

On Jan. 1, 1854, the total number of the Society amounted to 5000, according to reported returns of the General's office at Rome. They may now be reasonably calculated at

\* Note 19.



8,000, dispersed over different parts of Europe, exclusive of the large numbers employed in foreign missions.\* They are recovering their declension with the utmost rapidity.

At Rome, the Jesuits are not only armed with ecclesiastical, but with civil power. They have the terrors of the Inquisition at their command. They possess the keys both of St. Peter and of St. Angelo. A few ambiguous expressions, the most distant taint of Protestant heresy may soon bring you under the grasp of this spiritual police. They keep up as strict a *surveillance* at Rome, as Fouché or Vidoc heretofore exercised at Paris. Every corner has its spy. The most confidential conversations are reported. The secrets of families are divulged. By friendly visitations, spiritual exercises, nocturnal oratories, and numberless other devices, every thing is soon known at the Collegio Romano. They supply families with servants, and change them as they think proper. Nothing great can withstand their power; nothing small escape their curiosity. What is true of Rome, is true also of Naples, Genoa, Modena, Verona and every part of Italy, and the larger part of the Austrian dominions.

Such is the critical state of Continental Europe,—but we suspend the narrative, to look more narrowly at their present position.

\* In these calculations, it should be remembered, that no notice is taken of the *affiliated*, who constitute a numerous and enterprising brigade of devoted volunteers.

## CHAPTER XII.

THE JESUITS SINCE THEIR RESTORATION—THE BIBLE SOCIETY—  
THE ORDER EXPELLED PETERSBURGH AND MOSCOW—ITS DENUN-  
CIATIONS OF BIBLE SOCIETIES—THEIR EFFORTS IN GERMANY—  
ARRIVAL IN ENGLAND—SUCCESSES IN IRELAND—STRUGGLES IN  
FRANCE—THE SACRED HEART—THE HOLY FAMILY—THE CON-  
GREGATIONALISTS—ABBÉ LA MENNAIS—DISPUTES WITH THE  
UNIVERSITY OF PARIS RENEWED—DRIVEN FROM FRANCE—THE  
ITALIAN COMMOTIONS—THEIR NEGLECT OF THE COMMONALTY—  
RE-ENTER VENICE—SUCCEED AT MALTA—SUCCESSES, DEFEATS,  
AND EXPULSIONS IN SPAIN AND PORTUGAL—REFLECTIONS.

WE have already endeavoured, though in a brief and condensed summary, to trace the history and movements of the Jesuits, till the accession of the present Pontiff ; but it may be proper to retrace our steps to the period of their suppression. Let us first examine their retreat in Russia with somewhat more attention. In these details, we shall rely chiefly on the authority of their own historian, M. Crétineau-Joly, who professes to have been furnished with materials from their head-quarters at Rome.

On the accession of Alexander, it was resolved to employ the Jesuit Missionaries to civilize some parts of Siberia ; but this project was soon defeated by their quarrels with the Russian University at Wilna. Under pretence of introducing

new modes of education, they sought to proselytize from the Greek church. This attempt naturally drew down the jealousy and displeasure of the government. But a far more interesting and important movement in the Russian ministry, brought about their sudden arrest, and final expulsion.

In Dec. 18, 1812, the first Bible Society was established at St. Petersburg. The Jesuits lost no time in denouncing the enemy. Pius VII. in a Brief, addressed to the Jesuit Archbishop of Mohilow, expressed his grief and surprise, that the Greek Church should thus condescend to sympathize with the Anglican schism. The Emperor Alexander and Prince Galitzin remained unshaken. The Jesuits then exerted all their influence, and succeeded in perverting the nephew of Galitzin to Popery. Their triumph was short. On Dec. 20, 1815, the Order received an official notice to quit the Russian capital.

From this event, may be dated the undying hatred of the Jesuits towards this great Protestant Institution. In 1816, Pius VII. declared the Bible Society to be "a most crafty device, by which the very foundations of religion are undermined." Pope Leo XII. 5th May 1824, describes it, as "turning the Gospel of Christ into the gospel of the Devil." In another Encyclical Letter, issued May 24, 1829, Pius VIII. characterized it in similar terms. His example was followed by Gregory XVI. August 15, 1832, and May 1, 1844. The present Pope, Pius IX. Nov. 9, 1846, reiterates the same calumnies against Bible Societies: "We desire to join as eagerly in their reprobation, as our predecessor Gregory." Yet these papal denunciations were not so violent or outrageous, as the language of our Anglican Jesuits. It is thus the "Dublin Review" describes this Institution: \* "A gang of Conspirators against Christianity, who denominate

\* No. 28. p. 449, 1843.

themselves the Bible Society ; whose head-quarters are, we believe, fixed in London, and who live and carry on their operations, at the expense of some thousands of persons, who are dupes or knaves enough to spend their money in supporting a swarm of vagabonds, trampers, incendiaries, and hypocrites, in every quarter of the globe." It is in the same strain, that Crétineau-Joly, continually groups the members of Bible Societies with Infidels, Huguenots, and Jansenists, just as if they were synonymous expressions ! Perrone adopts the same indiscriminate phraseology.\*

At first, the edict of banishment was limited to Petersburg and Moscow. The Jesuits were still allowed to enjoy their University at Polotsk, and they had flourishing Colleges at Odessa, in Astracan, and throughout the whole of White-Russia. But nothing could obstruct their intrigues and attempts to proselytize. It became necessary therefore, to decree their total banishment from the Russian empire. Their French historian does great honor to our country, in attributing their expulsion to the sole influence of the Bible Society on the mind of Alexander.†

In 1818, Louis Fortis, as we have noticed, became General of the Order, and on his election a Congregation was held to support "the Constitutions," against some who wished them softened and modified. They admitted, however, various alterations in their mode of education, and repaired some injuries which they had sustained during their exile.

Their first efforts were directed towards Galicia, Styria, and the Austrian provinces on the Danube. The Emperor, Francis II. was their friend, and desired to destroy the recollections of his predecessor, Joseph. But it is unfortunate for

\* *Prælect. Theolog.* vol. iv. pp. 141—150.

† Vol. vi. chap. i. p. 53.

the Order, that wherever their local exertions have been great, the results have terminated in bloodshed and insurrection. The subsequent massacres in Gallicia, and the rebellions of Hungary and Bohemia were certainly not prevented by the labors of the Jesuits. There is good reason to think they were provoked by their teachings. Austria has gained nothing in political strength or social security, by her long patronage of the Order.

Nothing can be more instructive at the present moment, than to hear the Jesuit historian describing the re-appearance of the Society in England, after their long exclusion. He tells us, vol. vi. p. 80, that the English, after having passed through a sea of blood, established that liberty of conscience which could enable them to re-admit the Jesuits to our shores. He recounts the origin of their missions at Liverpool, Bristol, Preston, Norwich &c. where they were received, he says, without a murmur. Thomas Weld received them, as *The Gentlemen of Liege*, at Lulworth, and afterwards settled them at Stonyhurst. All this took place, be it remembered, long before the Jesuits were re-called to Rome. In May 1803, they prevailed on Pius VII. to sanction their college at Stonyhurst, and appoint Father Marmaduke Stone, the Provincial Rector. On their restoration [1814], Stonyhurst was formally confided to the charge of the Order. "Pitt," says the historian, "had neither time, nor will, to oppose the re-establishment of the Institute." No sooner were they established at Stonyhurst, than they began to quarrel with the Vicars-Apostolic. But Milner, the Ultramontane of Winchester, took part with the Society. This bickering between the Vicars-General and the Jesuits had been long carried on, and will explain the origin of the late revolution, by changing Vicars-General into territorial Bishops. Their admiring historian proceeds to relate, with a Jesuit smile, the

good-nature and liberality of the English parliament, in gradually removing their restrictions, till every thing was consummated by Catholic emancipation.

Nor is his account of Ireland less instructive. It was some time before the Society was welcomed in Ireland with the same kindness, as it had experienced in Britain. Amidst all her disturbances and miseries, the Jesuits, however, according to Crétineau-Joly were her comforters and apostles. They wiped away her tears, and rendered her as happy, as O'Connell himself could desire or express.

At length, Father Kenney in 1819 was inspired with the idea of establishing at Clongowes near Dublin, a national College. It was then that the voice of their favourite pupil, Daniel O'Connell, was first heard in extacy. Clongowes was opened in 1822 amidst an applauding multitude. The Society and O'Connell were here in perfect harmony. "The Jesuits," says Crétineau-Joly, "undertook the cause of education, and O'Connell that of freedom."—vol. vi. p. 95.

In 1829, their numbers and influence had so increased, it was judged expedient to form Ireland into a separate Province, under the charge of a distinct Provincial. Father St. Leger was elected, and they now became the right-hand of Ultramontane bishops. In 1840, the Jesuits according to Crétineau-Joly on their third Centenary, celebrated their own triumphs with those of Father Matthew. In the following year, they opened their College of Francis-Xavier, in Dublin. Their historian cannot refrain from expressing his admiration and surprise, that the Order should have been thus graciously received and welcomed by Protestants, whilst it had been so roughly treated by Papists.

The Fathers now exerted all their energies to recover their influence in Belgium and Holland. In Switzerland, they took advantage of the strifes of the Protestant and Catholic

Cantons, to advance their own interests. In various parts of Germany, particularly in Bavaria, they succeeded in regaining the confidence of the ruling powers. Frederick Ferdinand, Duke of Anhalt-Kœthen, became their convert.

For some time past, an ominous movement had begun to show itself amongst the English Clergy, which soon attracted the especial attention and hopes of the Society. Crétineau-Joly cites with much applause, an extract from the Oxford and Cambridge Review, 1845, which incautiously gives a high character of the Jesuits, as teachers and moralists. We only allude to this forgotten Review, to shew how carefully such compliments are remembered abroad, and how cautious Protestants should be in their eulogies of Jesuits.

In France, on the restoration of the Bourbons in 1814, the situation of the Order was somewhat critical. The Court was secretly in their favor, but the people and the charter were decisively against them. They did not, however, remain long inactive. Some of their members founded Institutions for females, under the name of *The Sacred Heart*; and others, under that of *The Holy Family*. But their chief design was known by the name of *The Congregation*. It was founded by Father Delpuits, and was calculated to diffuse their principles over the whole of France, by means of itinerant missionaries.

This bold invasion alarmed the Country, and the dissolution of the Congregationists was decreed. In 1815, the Jesuits were dispersed and their Colleges dissolved; but they contrived to save the smaller Seminaries. No longer allowed to act in a body, they travelled as missionaries in the provinces. At Brest, in 1819, their mission created the most violent disturbance. The Bishop of Quimper was compelled to interfere, and the Fathers were expelled. But they succeeded in indoctrinating most of the towns with their princi-



ples, and by means of the Confessional they often succeeded, even against the charter and the press.

It was now the Abbé La Mennais came forth to assist them. In his celebrated work on "Indifference in matters of Religion," he endeavoured to advocate the cause of The Society by inculcating the belief, that no religion could be sincere, which was not barbed with the love of persecution. But it created so many dissensions amongst themselves, that the Father-General commanded neutrality. Rothaan, who had succeeded Fortis in August 1829, prohibited them from treating on those delicate points which La Mennais had agitated, respecting the power of the Pope over temporal princes. This was characteristic of that prudence and subtilty, which have so long distinguished the government of their present leader.—Rothaan is a prudent and expert tactician.

"The Congregations" of Delpuits, in spite of national decrees, continued to spread far and wide. Father Ronsin undertook their management. They soon sent forth the favorite preachers, and could number amongst their adherents a large portion of the nobility. But they were violently opposed by the liberal and constitutional party in politics, who, we lament to say, too often combated them with the weapons of Infidelity. They could not be disgraced by the songs of Béranger, or by the pamphlets of Louis Blanc or Louis Courier. It is this disastrous association of the love of liberty with the scorn of religion, which forms the greatest obstacle in France to the enjoyment of real freedom. Such adversaries of the Jesuits are their best and most telling apologists.

Their old dispute with the University of Paris, which had been going on for centuries, was now revived. It was in fact the antient controversy of the Gallican church with the Ultra-montane faction, under another form.

Wherever they are tolerated, the Jesuits always aspire

to pre-eminence. It was their ambition, which brought down upon them the opposition of the Press, which they longed to control. The bishops and clergy were divided, but the majority took part with the Society. After a violent contest, they were compelled to abandon their Colleges, but not without a strong protest from the Church. The Jesuits prevailed on Charles X. to violate the charter, and call Prince Polignac to his councils. They are fond of political strokes and experiments.—*Les Jésuites devinrent les promoteurs des coups d'Etat*.<sup>\*</sup> Yet they are seldom crowned with success. Charles paid the sacrifice of his crown for their advice.—It is not the last revolution they will achieve in France.

It was now that the spirit of liberty began to excite the Italians, to shew strong marks of dissatisfaction with their despotic governors. The progress of knowledge demanded constitutional reform in several of the continental states; and if a timely welcome had been given to moderate alterations, it is probable, that much improvement might have been effected, apart from revolutionary outbreaks. But, under the advice of the Jesuits at Rome, it was resolved to repress by force every attempt at political reform. Before the death of Pius VIII., Nov. 1830, symptoms of these movements were apparent in various parts of Europe. But on the accession of Gregory XVI. the Carbonari broke out into open insurrection. They knew their opponents, and immediately attacked the Jesuits. Their Colleges in various parts of Italy were stormed by the populace, and their inmates scattered. These movements soon spread into the papal states. Several of their Colleges and monasteries suffered. The Jesuits then prevailed on the fears of Gregory, to grant them more extensive powers and privileges. “The Exercises,” of Loyola were introduced amongst all the religious Orders at Rome.† They

<sup>\*</sup> Crétineau-Joly, vi. p. 271.

† Note 20.

had been lately constituted governors of the Propaganda, and had gained the superintendence of several other Public Institutions. Such favours still further irritated the populace to acts of violence.

The Cholera now visited the vaunted Capital of Christendom. The Jesuits headed various processions in hope of arresting the contagion. The Virgin was solemnly invoked. The General of the Society assembled all the Orders in the *Gesù*, the Jesuit metropolitan Church. But all was in vain. Of ten thousand who were attacked, about 5,000 perished. These visitations of Providence did not check the discontents of the people, or dispose their governors to meet their demands.

As the Society professes to take the lead in the education of the people, it may be fairly enquired, why that education had not conduced to better results. Either they had not succeeded in enlightening the mind of the populace, or they refused to permit the corresponding enlargement of civil liberties. But we need not argue upon suppositions. We are not driven to this dilemma. It is well known the populace of Rome had been left in the greatest ignorance. The Colleges of the Jesuits were not intended for the "million." The *many* were left to pick up their information at a venture. They had no polar star—they had no Bible. The arms of the French had broken down their ancient prejudices. They ceased to be awed by ceremonies and superstitions. The Jesuits had nothing better to offer them. They took refuge in rebellion and infidelity. This is the secret of the Italian commotions. The people have outgrown their antiquated institutions, and no others are provided.

In July, 1844, The Society succeeded in re-entering Venice, from which it had been long banished. From the time of Father Paul, the Venetian government had been ill-disposed

towards the Order. But they now intrigued themselves into favor. They celebrated their return with a magnificent entertainment, and again took possession of their ancient Church and College.

At the general peace, Malta was ceded to Great Britain. The island was full of Roman Catholics, and the Jesuits were permitted by Lord Stanley to erect a College for general education. It would have been safer policy, had the protestant population been more encouraged, and the Catholics consigned to the most moderate of the priests. Under the sanction of the Jesuits, Romanism advanced with such rapid strides, that the military were ordered to recognize the Popish processions. So much dissatisfaction was excited, that several of the more conscientious protestant officers threw up their commissions. It was a brave and noble sacrifice.

The same insurrections, which disturbed Italy and the Roman states, had also spread into Sicily and Naples. Their rulers were notoriously profligate and tyrannical. The people were left in ignorance, and their ignorance became leagued with Infidelity. Such is the natural result of Romanism in modern Europe. The Jesuits contrived to play their part between contending factions. They at once flattered the hopes of the Carbonari, and confirmed the prejudices of the Neapolitan Court.

In Spain, on the restoration of Ferdinand VII., all the hopes of the Order were revived. Some laws had been enacted against them, and they now clamoured for their abolition. Ferdinand, "the eldest son of the church," condescended to address the Pope, Dec. 15, 1815 in most abject terms, soliciting that his kingdom might be again favoured with the presence of the Order. During the life of Ferdinand, they went on prosperously, building and adding to their colleges. But on his decease, a most tremendous re-action took place.

The populace rose in arms against their tyrants and persecutors. The Jesuits were accused, as the enemies of Constitutional Government. The violence of the mob scorned all limitation. "Death to the Jesuits! Life to the Constitution!" resounded on every side. Pillage and murder became universal. Dominicans, Franciscans, and Jesuits alike suffered. We tremble to relate, that more than sixty victims were massacred together. On July 7. 1835, "The Society of Jesus" was banished by the Cortes.

Nor were commotions less violent in Portugal. Invited by Don Miguel, the Fathers came back to Lisbon, Aug. 13, 1829. But their situation was critical. They were viewed with great suspicion by all parties. They contrived, however, as usual, to make their way, and on Jan. 9, 1832, were put in possession of their ancient college at Coimbra, by Miguel. With shortlived assurance they applied the words of the Psalmist: *They went away weeping, they return in triumph.* Amidst fastings and processions, they told their triumphs exultingly to Rothaan. But the sagacious Father-General well knew the dangers of their position. "To-day," says he, "you will hear 'the Hosannah,' tomorrow, you may expect, 'Crucify, Crucify.'" Rothaan was no bad prophet. He had a clear presentiment of their perils. Don Pedro now arrived to do battle with Don Miguel. The conflict became general, and the Jesuits took part with *both*. But Pedro ere long was the victor, and the Jesuits ceased to be joyous and triumphant. On July 24, 1833, the conqueror entered Lisbon. Their college at Coimbra was sacked, and we are shocked to say, that several of the inmates were massacred. A noble-minded Englishman came to their succour, and several escaped. A decree was issued for their banishment from Portugal.

We cannot conclude this chapter, without again remarking

the uniform miseries and disasters, which the Jesuits have entailed upon every country which has encouraged their missions. Such a general result must be the effect of a fundamental cause. There must be some radical evil in a system which thus raises up against itself its own pupils, and which so frequently compels even Popish governments to demand its exile. When we behold France, Spain, Portugal, Germany, Italy, Switzerland, Naples, Sicily, above all Ireland,—torn with civil and religious quarrels and dissensions, and when we know, that the Jesuits have been more especially active and busy in those various countries, we are led, by an irresistible logic, to identify them with the miseries and misfortunes of nations. Go where they may, they are harbingers of evil. They destroy the conscience by their Confessions. They sap morality by their casuistry. They reduce religion to empty form and ceremony. Where it is practicable, they keep the people in ignorance. Where it is not practicable, they educate them in error. In politics, they can take part with any faction, but generally they favor despotism. England they hate, because they cannot master her Institutions. She bids them defiance by her laws, and sustains her liberties by her Religion.—Long may she uphold her banner against the common enemy of nations! Long may she continue the advocate and protector of civil and Religious freedom—ESTO PERPETUA!

## CHAPTER XIII.

RECENT MISSIONS OF THE JESUITS IN THE UNITED STATES—THEY COMMENCE EPISCOPALIANS—FATHER CARROLL—THE SISTERS OF CHARITY—FATHER MCELROY—FATHER KOHLMANN—CONFES-SIONAL TROUBLES—THE ROMISH CHURCH IN THE UNITED STATES—EXPELLED FROM JAMAICA—THEIR ADVENTURES IN MEXICO, ALBANIA, SYRIA, GREECE—THEIR ARRIVAL AT CALCUTTA—BABOU-MOUSSI—IN CHINA THEY FIND 140,000 OF THEIR OLD CONVERTSE—LECT BISHOPS IN MADEIRA, ETHIOPIA, AND JAPAN—ARRIVE AT MADRAS—THEIR QUARRELS WITH THE PRIESTS AT GOA—RETIRE TO MADEIRA—QUIXOTISM OF THEIR HISTORIAN, M. CRÉTINEAU-JOLY—ARE THE JESUITS PROPER MISSIONARIES TO THE HEATHEN ?

WE now propose a brief narrative of the missions of the Jesuits amongst the heathen since their restoration. At the time of their suppression, several members of the Company quitted England and retreated to the American states. The war was then raging between the colonies and the mother country, and the Jesuits were delighted to mingle in the fray. John Carroll was invited by Washington and Franklin to sign with them the act of Federation. They then hoisted the flag of Ecclesiastical Independence under a Protestant Government!

In 1780, when the Union was established, Father Carroll



was appointed Bishop of Baltimore by Pius VI. with Leonard Neale, as co-adjutor. In May, 1803, he informed their General, Grouber, in Russia of this event, sought his approval of their proceedings, and gave a short account of their present condition. The Fathers had found their Houses and most of their goods and chattels uninjured on their return, so that they were soon in a flourishing condition. Though it was a direct departure from their "Constitutions" to raise Jesuits into bishops, Grouber had the good sense to offer no objection to their American episcopacy. He also allowed them to modify the dress of the Order, and to become somewhat more secular and republican in their appearance.

Carroll erected their first college at George-town, where they began again to teach "Religion and the Belles-lettres."\* Ere long they commenced their customary quarrels with the Protestants. They found some difficulty in reconciling the severities of their discipline with republican ideas of freedom; but, with their usual tact, they soon adapted the Order to its new position. Yet, Loyola it is certain could scarcely have recognized his disciples, in their Anglo-American habits. Quickly enlarging the field of their operations, they extended throughout the provinces of Maryland, Pennsylvania, and New York. As might have been expected, they soon got into trouble in the matter of Confession. A Romanist, who had stolen a sum of money from his employer, revealed in Confession to Father Kohlmann the act of roguery. The thief was discovered, and Kohlmann was in danger of being prosecuted as an accomplice. But the Protestants came forward with indescribable liberality, to plead the privileges of the Confessional, and Kohlmann was acquitted.

The Jesuits next turned their attention to the negroes. The island of St. Domingo, now called Hayti, first attracted

\* See Crétineau-Joly, vol. vi. chap. 6.—This is his usual phraseology.

their attention. M. Crétineau-Joly, to whom we are so much indebted for general information, does not enable us to report of their success, as missionaries. Penetrating the solitudes of Kentucky and Ohio, they dotted the shores of Missouri and Mississippi with their Colleges. Doubtless they aided in sowing the seeds of civilization amongst the wandering tribes ; but it does not appear, from their own accounts, that they succeeded in converting any considerable portion of the Indians to Christianity. The Jesuit missionary is always lost in the Jesuit scholar and traveller. Their historian, amidst floods of tropes and figures, relates no fact of individual conversion.

In their dread and horror of Protestants, they first endeavoured to break off all civil and commercial dealings and transactions between the blacks and whites. But the laws of America were not suited to such bigotted designs. They would admit no such isolated state as Paraguay. Compelled, as Crétineau-Joly complains, to contract their gigantic projects, they condescended to the dwarfish conditions of Provincial humanity.

The business-like character of the Anglo-Americans formed one of their principal obstacles. They could not prevail on the Provincial governments to advance any pecuniary aids. Their college at Washington was closed. But they made amends, by introducing "The Sisters of Charity." During the ravages of the Cholera, they boast, that, these Sisters shewed themselves far superior "to Protestants, presbyterians, methodists, quakers, and Unitarians." An odd assemblage ! but we give them, in the words of M. Crétineau-Joly, or rather in those of an eulogistic Letter of Father Dubuisson, to the Duchess de Laval-Montmorency.\*

Father McElroy of Fredericktown was undoubtedly their

\* Vol. vi. chap. vi. p. 373.

greatest ornament. As an eloquent preacher, he caused a great sensation in Maryland. He was an Irishman, and in 1834, several thousand Irish arrived to work on the railroad between Baltimore and Washington. Like too many of their countrymen, they formed opposite parties and fought violently with each other. McElroy acted as mediator and succeeded in pacifying them. The government was not insensible of his services, and presented him with a free admission to all their public conveyances. How happy would it be, if every Jesuit resembled McElroy !

The numbers of the Society increased rapidly in Maryland. In 1803 they were only three ; in 1844 they amounted to 103. On the banks of the Missouri they counted 148. They were much countenanced by the late President Tyler. Throughout the province of Kentucky and along the banks of the Missouri, they have succeeded in imparting a knowledge of agriculture and manufactures to the surrounding Colonists. In 1829, they opened the college of St. Louis, and more recently have added two smaller seminaries. St. Louis is now raised into an Archiepiscopal See ! They prevailed on Peter Connelly, the Protestant pastor of Natchez, to abjure Protestantism, and his wife went into a convent. But it appears, from the public papers, that Mr. Connelly has quitted Romanism, and now demands that his wife should be returned.\*

The Fathers Van Quickenborn and Hooker appear to have

\* The whole American States are now divided into two Archbishoprics and twenty-three Bishoprics. We presume, that most, if not all, are members of the Society. This presumption is derived from their previous history, and also from the Pastoral of the United States' Bishops, dated, Baltimore, Fifth Sunday after Easter, 1849.—In this Pastoral, the doctrine of the Immaculate Conception of the Virgin is earnestly inculcated on all American Romanists.—See *Catholic Annual Register*, 1850.

been very active amongst the Indians in the back settlements. According to M. Crétineau-Joly they vastly prefer the services of the Jesuits, to those of any of the Protestant missionaries. The Blackhawks and Chicksaws and several other Indian tribes demand the Rosary and the Crucifix, and are not content with the more simple worship of the Reformed. We earnestly hope these savages may not be deceived by mere forms and ceremonies, like the Chinese. But it is impossible to read the flowing and fantastic accounts of their historian, without calling to mind the old adage.—*All is not gold which glitters*.—"The Ladies of the Sacred Heart" appear to have made a deep impression on the minds of the Savages.

In 1840, they attempted to reach Oregon—they even penetrated to the shores of the Pacific. On their arrival at these boundaries, M. Crétineau-Joly tells us they were saluted in the following manner: "Black Robe! welcome to my nation. This day the Great Spirit has fulfilled my wishes. Our hearts are full, for our great desire is accomplished. Black Robe! The words of thy mouth we will follow."\* The historian proceeds to put a regular Parisian oration into the lips of the savage leader. We must confess, that this speech has somewhat shaken our trust in the "unedited and authentic documents" of M. Crétineau-Joly. But, with this caution to the reader, we shall continue to follow his reports of the Jesuit Missions in the New world.

In Jamaica, the Jesuit missionaries, Fathers du Peyron and Cotham received orders in 1837 to leave the island. They had interfered in the disputes between the masters and

\* Robe Noire, soyez le bien-venu dans ma Nation. C'est aujourd'hui que le Grand-Esprit a accompli mes vœux. Nos cœurs sont gros, car notre grand désir est rempli. Robe Noire, nous suivrons les paroles de votre bouche. Vol. vi. pp. 383, 384.

negroes. They attribute their expulsion to the sects, who, on the authority of the Bible, believe that all men are of *one blood*, and who on this principle, have worked out the emancipation of the slave. Their historian is far too philosophical to arrive at any conclusion of this kind, and leaves it in academic uncertainty. He admits, however, that the Blacks are susceptible of Christian feelings, profound and durable.\*

In Mexico, the Fathers participated in those popular revolutions which have so long agitated the Spanish Colonies of South America. On the restoration of Ferdinand VII. they were favourably received, and amused the people with feasts and processions. But in Jan. 1821, suppressed by the Cortes in Spain, they ceased to possess any legal establishment in her Colonies. Yet they contrived to struggle with their difficulties. In June, 1843 they were re-established both in Mexico and the neighbouring provinces by Santa Anna, on the declaration of National independance.

In Albania and Syria and along the coast of the Archipelago, the Jesuits have re-established their missions. Though favourably received by King Otho, the Greeks are extremely jealous of their endeavors to proselytise. It need scarcely be added, they receive little encouragement from the Turks.

In Syria and Greece, they prefer the protection of France to that of England. Whilst M. Guizot was in power, he was always regarded as their friend and advocate. M. Thiers was their decided opponent.

The Society has also made some vigorous attempts to renew its ancient intercourse with Tartary and China. But their efforts have been more especially directed towards our Indian empire. It is thus their historian depicts the view of Calcutta.† “This immense population is composed of English

\* Vol. vi. p. 391.

† Vol. vi. p. 399.

and Armenians, of Portuguese and natives. All kinds of worship are in vogue—different temples and different worshippers. Moses and Mahomet, the Greek Schism, and Pagan idolatry, Luther and Calvin, constitute a veritable chaos of synagogues and pagodas, of Churches and Universities.” A striking sketch, not far from reality. About 8,000 Indo-Portuguese Romanists, most of them poor, awaited the arrival of the Jesuits. In 1834, the Pope appointed St. Léger, as their Vicar-apostolic. They soon got the better of the Portuguese priests, and the Governor of Goa demanded their expulsion. But they were protected by the English government, and soon afterwards opened at Calcutta the College of St. Xavier. They have subsequently extended themselves throughout Bengal.

A curious event occurred in 1842, which is strongly characteristic of the tactics of Jesuitism. One of the richest princes of the Hindoos, Babou-Moussi, offered to erect a large College and to place it under the charge of the Jesuit missionaries. The conditions were express,—the education was to be exclusively secular, and no mention to be made of Christianity or its doctrines. The Jesuits were almost non-plused,—whether they should accept the charge, or not. However, they consulted “The Propaganda” at Rome, and consent was given. The College was opened under the sanction of the Governor-General. This ambiguous conduct excited the reproaches of all the other missionaries. Even the Brahmins and Mahometans were ashamed of such duplicity. Babou-Moussi found it prudent to yield to public indignation. The Jesuits were obliged to retire from their new College, and content themselves with that of Xavier.\*

\* For a masterly sketch of the Jesuit Missions in Southern India, see “The Calcutta Review,” No. 3. Oct. 1848.—“Where all was torpor, all is now life and activity, Colleges, Schools, Nunneries, English preaching,



The modern Jesuits, accused by the Romish priests of having in a great measure given up their original character, as missionaries amongst the heathen, now resolved to wipe off that stigma, by a large increase of their missions. The Father-General Rothaan, in a Circular Letter, dated 3rd Dec. 1833, urged them to renewed exertions. Nor were they negligent of his advice. They dispatched successive missions to Madagascar, Madeira, and the coast of Africa. They apply to their efforts the ancient promises and precepts—"Strengthen thy stakes, and extend thy tents."—"Thou shalt penetrate to the right hand and to the left, thy seed shall possess the nations, and shall inhabit the desert cities." \*—This application of ancient prophecies to the modern Order reminds us of *The Imago*.—It was now likewise they sent hosts of missionaries into Chili, Buenos-Ayres, Brazil, New-Granada, Paraguay and China.

In China, their historian assures us they found more than 140,000 Christians still adhering to the Romish faith, descendants of those, whom Father Ricci had two centuries before converted.† But can we hope, that, during the long interval, these converts had ceased to blend pagan-idolatries with the doctrines of Christianity? In their earlier Chinese missions, they had incurred the severest denunciations, even of the papacy. They are now so powerful at Rome, that they need not dread the repetition of any angry Bulls.

In the United States, as we have already observed, the modern Jesuits differ from their predecessors by the election of Bishops, in direct contradiction to their Institute. They have deemed it expedient to adopt the same change in many

are springing up, as if by magic. The Roman Catholic Clergy already outnumber those of any other persuasion," &c., p. 73.

\* Crétineau, vol. vi. pp. 406, &c.

† Part I. p. 33. See also Steinmetz, vol. iii. pp. 386—422.



of their distant missions,—in Madeira, in Ethiopia, and Japan. We think it not improbable, that hereafter this change will become universal. It is symptomatic of their becoming the Lords and Masters of Popery. It confirms the *dictum* we have so often repeated,—That Popery is swallowed up in Jesuitism. A Jesuit Episcopacy would thus be universal, with a Jesuit Bishop of Rome at their head. Such is probably the destined revelation of the “Man of Sin.”

In 1837, several of the Society’s missionaries arrived at Pondicherry. The Romish priests at Goa refused to receive them. A violent struggle ensued. The Jesuits contended that the old churches belonged to them, in right of Xavier and their primitive achievements.\* An appeal was made to the English government at Madras. The decision was against them.† They were forbidden to exercise their ministry in the ancient churches. Destroyed as a body, they scattered themselves over the country from Trinchinopoly to Marawa. In their rage and desire of revenge, they invented the atrocious and incredible calumny, that, to daunt their courage, the Schismatics (meaning probably the Baptist Missionaries at Serampore) had attempted to poison them.—Thrice they had discovered poison in the Sacrifice of the Mass! ‡

\* Part I. pp. 27, 32.

† Whoever wishes to see how the pretended unity of the Romish Church is contradicted by its existing schisms, should read *The Dublin Review*, No. 14. April, 1849, Art. 6. In this elaborate Article, a regular history is given of *The Portuguese Schism in India*. It has lasted about 200 years. It exists in full force at the present moment. Several Popes have issued Bulls, declaring these Portuguese, both Clergy and Laity, in a state of schism. In 1848, Gregory XVI. attempted to crush it by confirming the election of the Archbishop of Goa. “The Archbishop of Goa,” says the Review, p. 204, “had no sooner taken possession of his See, than he became infected, by the pestilential atmosphere of schism which surrounded him.”—And this is the Church which affects to monopolize Ecclesiastical Unity!

‡ Crétineau-Joly, vol. vi. p. 419.

The conduct of the Jesuit Missionaries in Southern India, is on the whole very similar to that, which has rendered them so notorious in China and Japan. They have blended the mysteries of Hinduism with the ordinances of Christian worship. They have condescended to every artifice and imposture. They have forged a *vedam*. They have published lives of Christ and Peter, filled with legendary miracles. They have defied Popes and legates. They have confounded the Hindoo Trinity,—Brahmah, Vishnu, Shiva,—with the Father, the Son, and the Holy Spirit. When Tippoo ordered all the native Christians in Mysore to be seized, that he might convert them to Mahometanism, not one single individual, amongst 60,000 of their nominal converts, had the courage to become a martyr.

Compelled to quit the shores of Malabar, they made the best of their way to Madeira. Their Chronicler is eloquent and pathetic, whilst recounting their sufferings; but like many French writers is rather too dramatic for our English taste. “Madeira,” says he, “became the field of battle for the Company. One and all, we were ambitious for the honor of the combat. We all exclaimed, ‘Let us go, and die.’ *Eamus et moriamur*.—We forbear to give his concluding paragraph, lest a serious subject should appear grotesque.

It is painful to read of Christian missionaries, recounting their triumphs in the language of Gascony and Don Quixote. Without further comment, we shall now leave it for our readers to decide, whether we were right or wrong in our assertion.\*—*The Jesuit is altogether unfit for a missionary amongst the heathen.*†

\* Part I. p. 38. Vol. vi. p. 420.

† It may amuse and amaze the reader to learn, that Cardinal Wiseman has arrived at quite the contrary conclusion—“Although there may have been amongst them defects, and numbers unworthy of their character

## CHAPTER XIV.

RECENT MOVEMENTS OF THE JESUITS IN BELGIUM—WELCOMED BY LEOPOLD—FOUND NEW COLLEGES—MIX WITH POLITICAL FACCIONS IN SWITZERLAND AND OBTAIN THE MASTERY—RETURN *incog.* TO FRANCE—AND MAKE PROGRESS—STRUGGLE FOR THE DIRECTION OF NATIONAL EDUCATION—M. COUSIN—M. GUIZOT—M. VILLEMAIN—M. THIERS—FRENCH EPISCOPACY SIDES WITH THE ORDER—THE UNIVERSITY OF PARIS RESISTS—ROME ENDEAVOURS TO AID—ROTHAAN'S ADVICE—EXPULSED—OPPOSED IN PRINCIPLE AND PRACTICE TO THE LAWS AND CONSTITUTION OF ENGLAND—REFLECTIONS.

HAVING terminated these brief notices of the Foreign Missions of the Jesuits since their restoration, we are now to return to their European movements. In 1830, driven from France they took refuge in Belgium. Leopold of Saxe-Coburg, the widower of our Princess Charlotte, who had married a daughter of Louis Philippe, gave them a hearty welcome. In May 1831, they founded a College

(for it would not be a human institution, if it was not imperfect), it must be admitted, that there has been maintained amongst them a degree of fervor, and purest zeal for conversion of heathens, which no other body has ever shown." *Lectures on the Principal Doctrines of the Catholic Church*, vol. i. p. 218, London, 1842.

at Namur, and a Noviciate was established at Nivelles. The Company spread rapidly throughout the whole of Belgium and Holland. Colleges successively rose up at Antwerp, Liege, Tournay, Brussels, Ghent, and the other principal towns. They project a large University.\*

In 1834, the Company counted 110 members in Belgium. In 1845, they had increased, with the novices under their instructions, to 454. The *affiliated* are never included.

In Switzerland, the Cantons being partly Catholic and partly Protestant, the Society managed its affairs accordingly. In the old Swiss Cantons, where the memory of William Tell was still respected, "The Jesuits," says their historian, "were democrats." † In the political strifes which ensued, they endeavoured to remain neutral, and thus to avail themselves of the aid of every party to carry their own designs. But the Young-Swiss or Radical party would not allow of this ambiguous neutrality. Finding they were not received at the Jesuit Colleges, they resolved on their destruction.

In May 1844, the insurgents attacked] their Colleges and attempted to drive them from the Vallais. The Jesuits defended themselves with bravery, and the Liberals received a check. In Berne and the majority of the Cantons, Protestantism still enjoyed the ascendancy, and public education remained under its direction. But in 1840, by the aid of a rich merchant, Joseph Leu, the Society recovered much of its former influence. In the following year, the Council of State determined to place the Colleges of Schwytz, Fribourg, and the Vallais, under their command. For the sake of form, several queries were addressed to the neighbouring Romish bishops, concerning the merits of the Jesuits, as public teachers, all of which were of course answered highly in

\* Crétineau-Joly, vol. vi. p. 426.

† Ibid. 427.

their favour. They had been accused of desiring to domineer over the other clergy, and to assume the whole authority to themselves. But the Bishop of Lintz at once replied—"Not only do they shew themselves most obedient to our Divine Saviour, but they are living models of absolute submission. Would to God! that all our priests were so easy to govern!"\* The Fathers will henceforth never want a character from Romish Prelates.—The Jesuits, however, had not yet quite secured the victory. The inhabitants of Berne were opposed to those of Lucerne, and distrusted the introduction of Jesuit education. The Fathers however had succeeded in gaining over the majority of the people to their side, and they resolved to defend their Colleges to the utmost. The Bernese were foiled in their attack, and the victory remained with Sonnenburg and the Jesuits. "The peasants returned thanks," says Crétineau-Joly, (vol. 6. p. 439), "to the God of battles, but Joseph Leu and the Jesuits reserved their praises and thanksgivings for the Virgin Mary."—Unhappy Switzerland! once the glory of the Reformed, now the debatable ground of the Infidel and the Jesuit—*Wherefore lift up thy hand for the remnant which is left!*

In October 1845, the Jesuits opened their Theological School in Lucerne, together with the Seminary for secular instruction. But they were narrowly watched by the French ambassador. They had been the cause of so many troubles in France, that the neighbourhood of Switzerland rendered them somewhat dangerous. Indeed they had recovered from the terrors of their expulsion in 1830, and had already contrived to cross the frontier. During the ravages of the Cholera in 1832, several of the Order had ventured back, and some had appeared in public.

About this time, the Jesuits Deplace and Druilhet under-

\* Crétineau-Joly, vol. vi. p. 432.

took the education of the Duke of Bourdeaux, the son of the exiled Charles, at Prague. The Father-General, Rothaan drew up a Letter of instructions to his tutors, which we are bound to say, does him much credit. But their stay was short. They quitted Prague, Nov. 3, 1833. On the same day died Father McCarthy, one of their most celebrated orators since the time of Bourdaloue.

The Fathers, in spite of the laws, still continued their ministrations in France, Whilst quiet and peaceable, their presence was connived at; they were not interdicted. But peace and tranquillity are not the atmosphere of the Order. They soon began to dream of recovering their ancient splendor. They aspired to preach in the Cathedrals of great cities, as well as in retired villages. They affected to become the leaders and governors of the clergy. They roused the sleeping eloquence of the Pulpit and again attempted to storm the University. Such ambitious efforts quickly drew down upon them public opposition. By their intemperance, they raised a crusade against themselves. M. Cousin, the Minister of Public Instruction, took the field. He proposed, as the subject of the Bachelors' Prize, the two first of Pascal's Provincial Letters. Several other distinguished writers also came to the rescue of the University of Paris. From 1830 to 1840, it was a war of pamphlets and journalists, contending for or against the Jesuits. In this conflict, M. Guizot favored, M. Villeman cautioned, and M. Thiers opposed them. It cannot be denied, they were often combated with the weapons of Infidelity, and that alone gained them numerous advocates in England.

We have already alluded to the attacks of Michelet, Quinet, and Eugene Sue.\* However dangerous in the University of Paris on the score of religion, their arguments held good

\* Part I. p. 152.



against the Jesuits, as adversaries of constitutional liberty. Whilst we cannot, for a moment, encourage the assaults of Infidels, we feel it our duty to expose hypocrites, who, under the garb of Christianity, are the adherents of opinions, destructive of civil and religious freedom. It is the cruel lot of France, to behold a combat carried on by parties, who are alike hostile to her national happiness. Whether the Jesuit, or the Infidel remains victor, her laws, her religion, her peace, her security are almost equally perilled. How grateful should we feel, for living in a country, where, amidst all our disputes, we have not yet arrived at this disastrous dilemma !

It is curious to observe, how much of the controversy between the University and the Jesuits, is made to bear on the merits of Pascal and "The Provincial Letters." \* The Fathers were desirous of decrying Pascal, as a writer of mere gibes and misrepresentations. But the world is not yet too old to forget its benefactor. The wit of Pascal is too solid and real to be confounded with badinage and irony. We have already alluded to this subject, and the observations of Crétineau-Joly, vol. vi. chap. 7, have served to strengthen our convictions. The value of "The Provincial Letters" must never be forgotten by Protestants. They are powerful in England. They are all-powerful in France. Could the hoofs of the Jesuits once tread them down, they would destroy their most efficient opponent. The influence of wit is supreme in Paris.

It should be remembered, the French Episcopate was now, to a great extent, identified with the Jesuits, though the majority of the Clergy were still disposed to uphold the liberties of the Gallican Church. But the Jesuits were the most active and zealous. The talents of Father Ravignan

\* Crétineau-Joly, vol. vi. pp. 480—483.



were engaged on their behalf. In his eloquent work on the Jesuit Institute, he recognises the important fact, that the entire Church of Rome has become essentially Jesuitic, and that it must hereafter stand or fall, flourish or decay, by the fate of "The Society."

The University of Paris and the majority of the people of France were fully cognisant of this fact. They knew that the ascendancy of the Jesuits was subversive of national liberty. M. Rossi, who had been recently appointed by Guizot, professor of political economy in the University, was now deputed as French ambassador to Rome. It was the immediate object of his mission, to apprise the Court of Rome of its impending servitude, and point out the national unpopularity of the Jesuits in France. It was his ultimate design to secularize the Order, and prevent them from undertaking the education of ecclesiastics. Notwithstanding Papal infallibility, the Vatican was much perplexed in its choice of difficulties. On the one hand, it sought to defend the Jesuits; on the other, it dreaded giving offence to France. An extraordinary Congregation was assembled, and the Cardinals were summoned to deliver their final opinions. The answer was returned in the form of a refusal. M. Rossi gave in his *Ultimatum*. He demanded that at least some concessions should be made by the Order. Cardinal Lambruschini acted as Mediator. Cardinals Acton and Patrizi sided with the Jesuits. Rothaan, the Father-General, with his usual sagacity saw the necessity of a timely retreat. He addressed a Letter to the French Provincial, recommending him to diminish the number of Residencies at Paris, Lyons, and Avignon. But the French people were not satisfied with these modifications, and, after a violent struggle, M. Guizot, against his own wishes, was compelled Oct. 18, 1845 to decree their expulsion.

Such is a hasty sketch of the struggles of the Jesuits in France, till the fall of Louis Phillippe. They then stole back in disguise. They were still publicly prohibited by the laws. Whilst quiet they were not disturbed, but their native ambition once more alarmed the public. Strangers and sojourners, they again aspired to become the masters of public opinion, the directors of national education, and exclusive governors of the church. The French Bishops had become comparatively insignificant. Dependent on small salaries from the state, many were ready to league with those whom their predecessors had combated, and to submit to those whom they had formerly denounced.

The Society felt its new position, and determined to uphold it. They struggled to the utmost to gain possession of education and of the university. But the spirit of national liberty was against them. They appealed to Rome, where they were now *almost* supreme. The Oracle was mute. The Cardinals tremblingly took their part. Their General was prudent, and again saved them from ruin by retreat. Once more they were driven from France, but they lingered on the frontiers, awaiting the chance of another revolution.

These struggles of the Order are highly significant, and ought not to be lost upon England. They exhibit the undying tenacity of purpose which possesses the Society. Like cold-blooded reptiles, though cut asunder, each part survives. They shew, that, though they may be occasionally outmatched by force, they can never be out-generalled by policy. It is the wisdom and safety of every free country to expel the Jesuits, because they are the sworn enemies of free institutions. They are constantly at work to subdue the temporal, to the spiritual power, and are ever aspiring to subdue the spiritual power, to their own supremacy. As far as Rome is concerned, they

have already succeeded. The modern Jesuit order is the ghost of ancient Popery.

But though restless and dangerous in France and other Popish countries, how much more are they opposed to the laws and institutions of Great Britain. There is scarcely an usage or maxim amongst us, which they do not heartily abjure, and thoroughly detest.

As Englishmen, we think that we have a right to freedom of opinion in matters of religion and politics. The Jesuit denies there is any such civil or ecclesiastical right. He asserts, that it is almost blasphemy to maintain it. The English believe they have a right to a free press. The Jesuit denounces it as a crime, and ignores it as a nuisance. The English, whether Churchman or Dissenter, demand liberty of conscience. They will submit to no dictation. The Jesuit treats such liberty as synonymous with infidelity. He denounces it as atheism and irreligion. The Englishman will allow no interference in his domestic circle. He thinks that no man should interfere between himself, his wife, and his children. The Jesuit demands to be admitted as a family Confessor. He demands all the secrets of our hearts, and would violate our domestic confidence. But there is one sacrifice, which an Englishman will not submit to, even should he yield to every other. He claims the liberty of reading and interpreting the Holy Scriptures. He will not surrender his Bible. Our forefathers bled and died to gain this privilege, nor are we disposed to resign it. We believe, that every man, woman, and child has a right to read the word of GOD. No Bulls of Popes, no Encyclical Letters, no denunciations of Jesuits will ever deter us from asserting this right, and enjoying this privilege. The Order may continue to class us with Jansenists, Huguenots, Heretics, or Infidels. We glory in their aspersions,—we defy their malice—and we pity their

scorn—above all,—we look up to Heaven, as our buckler and our shield. Thank GOD ! such an Order can never triumph over England, till England is no longer English. When we have ceased to love our Country, we shall begin to love the Jesuits. We have many faults to reform. We have various evils to correct. We do not claim infallibility. We do not pretend to what they call Ecclesiastical Unity. We can allow varieties of opinions, and we know that some errors are mingled with the profession of the purest faith. But we have made up our minds, that the Jesuits cannot heal our diseases.—We are so weak as still to glory in our patriotism,—

England ! with all thy faults, I love thee still,  
 My country ! and while yet a nook is left,  
 Where English minds and manners may be found,  
 Shall be constrain'd to love thee.

COWPER.

—But the Jesuit can never be brought to indulge such emotions. History records no English Jesuit patriot. Their name has always been a name of reproach and infamy—Roman Catholics, if not Ultramontanes, can become naturalized amongst us—nay, the Catholic Priest may occasionally be trusted. But the Jesuit in England has the mark of Ishmael—*his hand will be against every man, and every man's hand against him.*

## CHAPTER XV.

JESUIT EDUCATION BASED EXCLUSIVELY ON WORLDLY WISDOM—CON-  
TRASTED WITH THAT PROPOSED BY THIER EARLY GENERALS—ITS  
SECULAR IMPROVEMENTS—ARISTOTLE AND THE SCHOOL-LOGIC  
SUPERSEDED—THIER STUDY OF HISTORY, MATHEMATICS, AND  
THE MODERN SCIENCES, IN PREFERENCE TO CLASSICAL LITERA-  
TURE—THEIR THEOLOGICAL TRAINING, ELABORATE—FAULTY—  
NOT ADAPTED TO ENGLAND—HINTS FROM THEIR SYSTEM—ITS  
PRACTICAL RESULTS—REFLECTIONS.

WE have now arrived at the closing Chapter of the Jesuit annalist, to whom we are so much indebted for disclosures, which none but a Jesuit could make. His work is somewhat miscellaneous, yet several of its details are new and valuable. It is its principal design to explain the scholastic modifications between ancient and modern Jesuitism, to shew that their system is accommodated to the wants of the present age.

In 1817, their present General Rothaan, addressed a Letter to the French Provincials, in which we find this ominous position.—“That to a Jesuit, knowledge is almost as absolutely indispensable and necessary, as piety itself,”—*Que dans un Jésuite la science est absolument nécessaire, presque aussi nécessaire que la piété même.\** Now, to elevate the value of human knowledge to that of piety amongst “the Company

\* Crétineau Joly. Vol. vi. p. 538.

of Jesus," is rather a startling proposition, when we remember, that his great predecessor, Borgia, had expressly cautioned the Order against an excessive attachment to secular learning, See chap. III.—It may be observed, that none of the modern "Letters" of their Generals possess any of that devotional spirit [*onction*], which characterized their earlier leaders. They are confined altogether to matters of detail. They urge them on in the pursuits of learning and philosophy; but they are silent with regard to religious attainments. They seldom allude to the doctrines of the Gospel, though they often magnify the glories of the Virgin.

These men are doubtless wise in their generation,—in some respects, wiser than we are. They have in a great measure, given up the study of Aristotle and the scholastic logic. They encourage mathematical pursuits. They are less addicted to the Classics. They are zealous in the study of ancient and modern languages. They attach much importance to the knowledge of Ecclesiastical history, and not less to that of the Canon Law. On one subject, the Jesuits had a nice and difficult point to resolve. It related to the fabulous legends and miracles of the Romish Saints. They were exactly fitted to cope with this difficulty. They profess neither to defend, nor to give them up. They leave it generally, *as an open question*. At the same time, they give us reason to conclude, that they do *not* yield much credit to such dubious records. In this respect, they appear not to be quite so orthodox in the Romish faith, as some of their recent converts in this country. Father Newman has avowed his belief in these modern miracles.

We must not be unjust to their real improvements, in their modern course of educational discipline. They take much care to introduce a general knowledge of natural philosophy and natural history amongst their students. But their great

merit consists in enlarging the basis of primary education, by adapting it to the existing conditions of society. They found the pupils of the French University, devoting all their time and attention to the study of Greek and Latin. They were well acquainted with the laws and manners of ancient Sparta, Athens, or Rome. But they knew little of the annals of their own country; and paid small regard to the cultivation of their native language. It was the aim of the Jesuits, to detach them from this exclusive regard to antiquity, and to imbue them with a taste for modern literature. We respectfully submit, that the masters of our public schools, and the tutors of our colleges may derive many useful hints and suggestions, from this sensible and sagacious conduct.

Their plan of education is far from superficial. Its chief characteristic consists in the study of the individual, by exploring what definite pursuit in life he is most fit to pursue.\* It is in this choice of individuals, this study of character, their real strength consists. No one is encouraged to become a preacher, who does not discover talents for the pulpit. No one is selected, as a tutor, who does not evince aptitude for giving instruction to others. The faculties of each individual are thus converted to the greatest profit and advantage. In a free country like England, such an exact selection, perhaps, is neither practicable, nor always desirable. But the object should be constantly kept in view, especially in those devoted to the Sacred Ministry. It is the duty of parents to consult the interests of religion, rather than indulge their own whims, caprices, or family interests.

In theological education, the Jesuits pursue a far more rigid and exclusive plan of study, than would suit the designs of Protestants. They aim to form either the strict ascetic,

\* See an interesting account of their education of Clavius. *Spectator*, No. 307.



or the popular preacher. The former is designed to act as the Confessor—the director of conscience ; the latter, to excel as the public orator—to attract an admiring audience. During the two first years, they pass through the Noviciate. If not approved, or if he wishes to leave, the pupil may quit at the end of the first year. During the Noviciate, some hours each day are passed in silent meditation, or in solitary devotion. The Novice then becomes the Scholastic, and is expected to devote himself to his studies with increased energy, and with more settled purpose. It is now the Superior watches his peculiar physiognomy of mind and temper, directing his studies accordingly. During the first year of his scholasticate, the pupil goes over his former Collegiate studies. This is termed his Juvenate, or, as we might call it, his *Freshmanship*. He then commences his Regency. Two or three years are passed in the study of history and the Belles Lettres. His regular theological studies then commence, and are continued for three or four years. This is a very elaborate and prolonged course of Theological education. The last year is devoted to the study of the Fathers and Schoolmen, and to occasional exercises of talent as a public speaker.

It must not be denied, that this plan of education is calculated to produce great and powerful results. They are such results, as the Romish church loves to encourage, and such as the Jesuits are best adapted to accomplish. They are designed for an Order, which aims to triumph over all other classes of Society, nay, even over the Church to which it professes subjection. They are designed to educate men, who, whilst they individually live apart from domestic intercourse, may by superiority of talent, directed to a particular object, always carry that object into effect. Their great design is to compel you to surrender at discretion. It

is much like the secret of Buonaparte's success in war. By aiming at a particular point, and sacrificing every thing to gain that point, he could generally break the enemy's line. Such a plan could never be adopted amongst Protestants. We aim at general usefulness, not at personal display. We do not desire any spiritual dictators. Amongst us, the Clergy are not intended to be "lords of the heritage," but labourers in the vineyard, and examples to the flock. They are adapted to raise the tone of social and domestic virtues. They are not Confessors, to pry into our consciences,—but guides, friends, companions, who may at once "allure to Heaven, and lead the way."

Still, we are of opinion, that with due modifications, we may draw many useful hints and suggestions, for a more regular and systematic study of theology, both amongst Churchman and Dissenters. Amongst the parochial Clergy, there is plainly a great demand for that professional knowledge, which they cannot as yet obtain at our Universities. The Examination in the Schools, or by the Chaplain of the Bishop, is very inadequate to qualify a man of average abilities, for addressing a well-informed congregation. His previous habits, as resident fellow or tutor of a college, render him still less fit for undertaking the care of a parish, whether in town or country.

Nor is the defect less apparent amongst Protestant Dissenters. There is often a want of depth and solidity, which cannot be compensated by any attempts at flowing delivery. In plain language, we think, that a longer and more definite period should be devoted to the regular study of Theology, and that the circumstances of our times imperiously demand an extension of professional acquirements.

Having thus briefly acknowledged the useful suggestions, which may be derived from the present scheme of Jesuit

education, we are bound to point out its great and essential evils and defects,—evils, which can be atoned for by no progress in secular knowledge,—defects, which no improvement of the intellectual faculties can supply. The education of a Jesuit disqualifies him from being the useful and peaceable inhabitant of a free country. It is suited only to arbitrary and despotic governments. It can never thrive either in England, or the United States. It demands such a sacrifice of individual freedom and responsibility, as would render its pupil unfit for living in countries, where a free-press, and freedom of opinion on all questions of religion and politics, are claimed as the birth-right of private individuals. It is this utter incompatibility of Jesuit education with the principles of national liberty, which has led to their endless disputes and turmoils with the French University. Though the Jesuits have succeeded in destroying the liberties of the Gallican church, they have not succeeded in destroying that love of liberty, which was engendered by the French revolution. The French nation still hankers after free institutions, though scarcely qualified to enjoy them. The Jesuits take advantage of this civil defect, and endeavour to bind the whole nation in the chains of despotism. Hence they rise or fall with succeeding revolutions. At the present moment, Jan. 1852, they are all-powerful. They are declaiming in the Pantheon. —They will last just as long as the Dictator can command the army.

Or, consider the injurious effects which a Jesuit education would inflict on our trading and commercial character. The reputation of Great Britain for integrity and honesty in her commercial transactions, is of the highest rank. The Jesuit-merchant, *Le Jésuit marchand*, has passed into a proverb for roguery and deceit. The commercial speculations of the Jesuits in Holland, Spain, France and Portugal, in a great

measure, led to their downfall. Their bankruptcies at Seville and Martinique were accompanied with the grossest frauds and basest deceptions. We ask, if such men were to become the tutors of our tradesmen, merchants, or bankers, what would be the probable result on our commercial character and reputation? Read the maxims laid down by their moralists,\* and consider, if such maxims were practically introduced into our shops, banks, or counting-houses, where would be the confidence in public honor and integrity? But if the Jesuits felt no scruples, in carrying on schemes of roguery against Popish governments, and members of the Romish church, how much wider and more comprehensive would their casuistry become, when applied to their dealings with "heretics and schismatics?" Is this the education fit for England? Is this the discipline, which would improve our Social, Civil, or Ecclesiastical polity?

There is one peculiarity in the educational scheme of the Company, which should sink deep in our hearts—they have never favoured any attempts to educate and enlighten the masses. They are the enemies of *national* education. They hate and abhor public opinion, and would have the multitude kept in the dark. Look at Spain, Portugal, Naples, above all, look at Rome and the Ecclesiastical States. Mark how they do everything to withstand the spread of education in Ireland, and then say, how little in their hearts, they love our National, or British, or Sunday Schools, our Working men's Institutions, our Parochial Libraries, or any of those attempts to raise the popular intellect, which is so characteristic of the present age. What is the value of all their Colleges and Universities, if they do not eventually diffuse their benefits amongst the surrounding populace? What is the value of now and then producing a splendid

\* Part I. pp. 58—60.

orator, or a dashing politician, if they leave the great body of the people, to grope in darkness and ignorance? The education of the Jesuits can never be fitted to a free and independent country, because it neglects the instruction of "the Million," and scowls on the elevation of the poor. The working classes of England should clearly understand, that Popery discourages all advances of the Commonalty, whether in Religious knowledge, in political independence, or literary attainments.

Again: The education of the Jesuits is based on the position, that no man has a right to read or study the Bible, without the express leave of his Confessor; that, in the great majority of cases, it is not only useless, but dangerous and injurious for the laity, to read the Word of GOD. Now, it is the free use of the Bible which qualifies the people for the enjoyment of political and religious liberties. There is no country, in which the reading of the Bible has been prohibited, which has been able to maintain, for any length of time, a free Constitution. It is religious liberty, which enables a nation to enjoy political liberty. This is the great defect in France, in Spain, in Poland, and in all countries where the minds of the people have not been prepared for the possession of religious freedom :—

He is the freeman, whom the Truth makes free,  
And all are slaves beside—

Let a man learn his duties towards GOD and his neighbour, by reading and meditating on the Holy Scriptures, and he will know how *to use his liberties, without abusing them*. Neither moral philosophy, nor infidelity, can practically teach him these duties. They cannot imbue him with the motives. Knowledge without motive, is abstract speculation. —“Strange wisdom all, and vain Philosophy.”

Once more ; the education propounded by the Jesuits is not founded on truly Christian principles. We have seen all along what partial and imperfect views they take of the fallen condition of our nature. They seek to deny, or explain away the doctrines of grace, of faith, of justification. All their conflicts with the Jansenists were but manifestations of their aversion to the Gospel, in proposing "Christ, and him crucified," as the only hope of a sinner's refuge from "the wrath to come." Instead of the "One Mediator between GOD and man, the man Christ Jesus," (1 Tim. ii. 5.) they direct us to the Virgin Mary, and to her patronage with her divine Son. By inculcating the belief of her Immaculate Conception, they virtually deny that Jesus was "born of a woman," or that he was "verily of the seed of Abraham." Christianity thus becomes in their hands, "another Gospel," or rather no gospel. It is no longer—"The truth, worthy of all acceptance, that Christ Jesus came into the world to save sinners."

For the confirmation of these assertions, we refer more especially to the history of the Jesuit missions amongst the heathen. It is in such missionary undertakings, that the real sentiments of Christians are brought out in full relief. We are then taken back to the Primitive church, to the parallel circumstances of Christ, his Evangelists, and Apostles. Within the realms of Christendom, there may be some obscurity ; there can be none, where we are dealing with unconverted Pagans. Now, let the missions of the Jesuits amongst the Indians, Mexicans, or Chinese, be tried by this plain standard. Do they really bring their converts to the knowledge of their lost condition, as sinners, and to flying to Christ, as their only refuge ? Or, are they content with prevailing on them to be baptized, to worship the Virgin, and to carry a crucifix ? Compare the Jesuit missionary



accounts with those of “the Gospel Society, “The Church Missionary,” “The Baptist,” or “the Wesleyan Society,” or with “the Periodical Accounts of the *Unitas Fratrum*, commonly called Moravians.” Then say, whether the 140,000 converts, belonging to the Jesuits in China, can be supposed to be in the same religious condition, as the poor Esquimaux, whose dying words attested her faith, in this simple but emphatic language : “On the last evening of her life, she sent her husband to us (the missionaries), to express her gratitude for all the kindness bestowed on her by us ; but especially for having made her acquainted with the Word of God, and with her Saviour Jesus Christ. She used to tell us, that, in communion with Jesus, she was often enabled to forget entirely her bodily pains.” \* What could the most enlightened Christian amongst us say more, in a dying hour ? —There are numberless instances of the same character to be met with, in all our Protestant Missionary Journals ; but where are we to look for them, in the Jesuit records ? Such is the clear and positive difference between the Protestant, and Romish Missions amongst the heathen.

We have now arrived at the conclusion, that the Jesuits do not preach the Gospel, and that the education of the Jesuits is not adapted for the spread and progress of the Gospel. If Christianity consisted in forms and ceremonies, if it could be learnt, like a system of military tactics and evolutions,—if “Religion and the Belles Lettres,” (which they generally group together), could be taught in the same style and manner, then, none would be more accomplished, as Christian teachers or tutors. They would give the finest “French polish” to the doctrines of Christianity, and smooth away all its difficulties. But, if the Gospel consists in the con-

\* “Periodical Accounts of the Missions of the United Brethren,” No. 210, March, 1851, p. 495.



version of the heart, in bringing the will and affections under subjection to Christ, in esteeming ourselves as “unprofitable servants,” in total distrust of human merit, and in unreserved reliance on the righteousness of our Redeemer—then, the Jesuit can prefer no claim to be herald and minister of Christianity. Their missions bear witness against them. The multitude of their nominal converts cannot be urged in their favor. When a Jesuit goes abroad as a missionary, he soon sends home to his commander the laconic despatch of Cæsar, “I came,—I saw, I conquered.—*Veni, Vidi, Vici*. Throngs of heathen surround “Black Robe.” He baptises, he signs them with the Cross, he pronounces Absolution. They are joined to “the Unity.” They become members of the Holy Catholic Church. It is in this way they parade millions, against thousands. They claim the entire world as their diocese, and assert, that we are only vagabond stragglers. Such men as Fenelon, Bossuet, Massillon, or Pascal, would have blushed at their audacity. Though they accounted us heretics, they did not think it was so easy to coin pagans into Christians. They held the doctrines of Augustin. With all their errors, they still believed in the Fall of man, in the necessity of divine aid, in the atoning righteousness of Christ. They often preached on human weakness and unworthiness, on the dangers of the world, on the difficulty of Salvation, on the Day of Judgment. The education of the Jesuits disposes its pupils to think little, or nothing, on these all-absorbing topics. It leads to a profound prostration to the authority of the Church, by which you are now chiefly to understand, *the authority of The Order*. It leads you to a profound knowledge of human nature, so that you may be enabled to triumph over its frailty and weakness. It leads you to become qualified

as a Confessor, so that you may pry into the secrets of families, and sometimes hear of things, which “ought not even to be named,” amongst Christians. This education sets a high value on human knowledge, and a low value on Divine Revelation. It teaches to govern the world, by the world. It seeks to overcome evil with evil, instead of overcoming evil with good. Instead of diffusing that moral and religious light, which may enable nations and individuals to govern themselves ; it seeks to keep them under the chains of spiritual ignorance and bondage. It delights in revolutions and counter-revolutions. We appeal to the history of modern Europe, especially to the history of France, for the illustration of these charges. Should national Government or education ever be conducted in England on the principles of the Jesuits, she would infallibly lose her pre-eminence, and be reduced to the level of the Continent.

We cannot take leave of M. Crétineau-Joly, without again expressing our obligations, for having enabled us to give a more complete account of the Society since its restoration, than has hitherto appeared in English. But we must declare our surprise, that he should have thought it expedient to conclude his work, with applying to the Jesuits the expressions of St. John xv. 16—19.—*Ye have not chosen me, but I have chosen you. If ye were of the world, the world would love his own, &c.*—words which were designed for the peaceable and spiritual disciples of Christ, and which can never be applicable to the disciples of Loyola. They convey either the severest irony, or, if applied in earnest, they remind us of a state of awful delusion—*They should believe a lie.* 2 Thess. ii. 11. It would be incredible, that the Society should have thus mistaken its own characteristics, if we did not remember the prediction—*He taketh*

*the wise in their own craftiness. In the same net which they hid privily, is their foot taken.\**

\* We have been much indebted to Nicolini's "History of the Pontificate of Pius the Ninth," Edinburgh, 1851. But it is proper to say, that this Work was finished some time before Nicolini's "History of the Jesuits" was published, and that whatever coincidence may appear between his excellent "History" and our own, is entirely accidental. It is gratifying to know, that our researches agree with the facts and deductions of one, who has enjoyed such personal opportunities of watching the movements of the Jesuits in Italy. It must also contribute to the satisfaction of the reader to perceive, that writers, utter strangers to each other, should harmonize in their views and statements, and arrive at the same conclusions, by such different modes of investigation.

## CHAPTER XVI.

PIO NONO—PARENTAGE—CHARACTER—STATE OF ROME—ELECTED POPE—AT FIRST LIBERAL IN HIS POLICY—RAISES THE HOPES OF OTHER STATES—CIRCULAR AGAINST THE BIBLE SOCIETY—CONFERENCE WITH MR. TOWNSEND—FRIENDLY WARNING—THE IMMACULATE CONCEPTION—PIO NONO BECOMES ARBITRARY—THE PEOPLE DISSATISFIED—FLIES TO GAETA—INTERFERENCE OF AUSTRIA AND FRANCE—HIS RETURN—ISSUES A DECREE FOR THE ANNEXATION OF ENGLAND TO THE ROMISH SEE—ESTABLISHES AN ANGLO-ROMISH EPISCOPATE—PRELUDE TO A UNIVERSAL JESUIT EPISCOPATE—REFLECTIONS.

LET us now resume our historical narrative (Chap. XI) from the death of Gregory XVI. June, 1846. After only two days Conclave, Giovanni Mastái was elected, and assumed the name of Pius IX. As he is the reigning Pontiff, and his Pontificate has been already signalized by many remarkable events, it may be interesting to mention a few particulars of his early life.

Born at Senegaglia, 13th June, 1792, he was the seventh child of Count Mastái, a nobleman who possessed a splendid palace, an ancient name, and a fortune of about £400 a year. As the youngest of the family, Giovanni soon discovered that he must make his own way, or be content with a very scanty pittance. To become a soldier or a priest was the only option

for such a youth. After some hesitation, he determined for the Church. On becoming a priest, he was exemplary in his moral conduct, and distinguished by a strict attention to professional duties. With such a character, assisted by patrician rank, he advanced quickly in the career of honor and dignity. He soon became a prelate and bishop. A vacancy occurring, he was created Cardinal Archbishop of Imola.

In these progressive stations, Mastái acquitted himself to the general satisfaction by his blameless conduct. A stranger to political intrigue, assiduous in performing his pastoral duties, charitable to the poor, the friend of the afflicted, he acquired the love of his flock and the esteem of the public. The gentleness of his disposition and the moderation of his political sentiments marked him out as the successor of Gregory, whose notorious immoralities had brought scandal and ridicule on St. Peter's Chair. It was hoped also by the other Cardinals, that, under such a Papacy, ample scope would be afforded for the exercise of their own intrigues.

The tyranny of Gregory had produced universal exasperation. Fresh insurrections broke out from year to year. They were suppressed with difficulty. The prisons and dungeons were thronged with captives. Still greater numbers were condemned to exile. More than 20,000 were in bonds or in banishment. Count Joseph, the brother of Pio Nono, was a patriot and exile.

A general outbreak and massacre were daily expected, when Gregory expired. The election of such a man as Mastái, gave a pause to revolution, and prevented despair. It was now hoped, that better days awaited Italy, and that his accession would prove the signal of social and civil improvement. Nor were these hopes disappointed or deferred. A large and liberal amnesty was proclaimed, within a month after his election. The exultation of the people was unbounded. Thousands

of captives and exiles returned to their sorrowing families. The streets resounded with plaudits to Pio Nono. Political offenders were not only received; they were favoured and employed. The most violent and arbitrary of the police were dismissed. Men of character and moderation were elected magistrates. Pio Nono was almost adored. Nor were these marks of congratulation confined to Rome. England, notwithstanding her protestantism, felt an interest in the change. There was joyous surprise in beholding a liberal Pope. America forgot her rough republicanism, and sent her compliments to the successor of St. Peter. Even the Sultan dispatched an embassy and presents to the Vatican. These flattering demonstrations did injury to Pio Nono. He mistook the applause of the Reformer, for the worship of the Popedom. He imagined, that Europe and the world were paying court to his spiritual dignity, whilst they were admiring and acknowledging the liberality of his policy. Multitudes of our fellow-countrymen joined in these acclamations. Little did they think, that England and her Church would soon be ignored and invaded by this universal favorite. There was one omen already against him, and which betokened his secret attachment to the Jesuits. Within six months of his election (9th Nov. 1846), he launched an Encyclical Letter against the Bible Society.

It was during this fallacious interval, that Mastái condescended to grant an audience to an English clergyman. The eminent Canon Townsend, of Durham, was permitted to discourse with his Holiness, respecting the probability of an accommodation between the Churches of England and Rome. The conversation was carried on with much courtesy, but, as might be expected, without any chance of success. The Pope was civil, but he took care to make no promises. When Mr. Townsend, on his return to Rome, applied for another au-

dience, he was politely bowed away by the Cardinal in waiting.

The old party, now called the Gregorian, soon rallied, and resisted to the utmost any further attempts at conciliation. They hinted, that the dignity of the Papacy would not allow of such social intercourse, and that every approach to toleration was but an approach to revolution and heresy. Still for some time, the Court of Rome was unusually civil and accessible. A public audience was given on every Thursday, and Protestant visitors were treated with marked attention. But the fears of the Cardinals and the cunning of the Jesuits gradually produced a change on the pliant and superstitious mind of Mastái. They turned even his virtues against him. They persuaded him, that to concede reform was to yield to sin and temptation. The Jesuits were in consequence regarded by the people, as their bitterest adversaries, and forming the main obstacle to a constitutional change of government.

This hatred of the Order extended to every part of the Continent. "The hostility to the Jesuits," says Farini, "was still constantly threatening to break out into violence: and the more, since it had become the object of resentment to all Europe, and had been driven from every state whose government had been changed." \* It was well known that Pio Nono was their secret friend. This friendship indeed, was avowed in the Government Gazette, when they were subsequently ordered to quit the city. It was only a few of the leaders, however, who took the hint. "The cunning ones, the meddlers, remained, and skulked, or removed only to a short distance." † "I cannot close this discussion," says Farini, "on the far-famed Fathers, without taking into account, how an institution must inevitably encounter popular

\* The Roman State, by Farini, translated by Gladstone, vol. ii. p. 17, London, 1851.

† Ibid. vol. ii. p. 20.



violence, when it has so fallen from respect, that its mere name carries the sound and meaning of an insulting bye-word, unless it comes to amendment and reform, either by its own energies, or by some act of extrinsic authority.” \* This is strong language from one who had held office under Pio Nono, and who was by no means leagued with the insurrectionary party. Farini may be considered a moderate reformer. Had he been more, he would not have found an interpreter in Mr. Gladstone.

The populace still clung to their hopes, and Pio Nono animated and kept them alive by several small, but salutary reforms. He granted, (12th March, 14th June, 1847,) certain relaxations on the fetters of the press, and also some slight approach to a representative Constitution. But even these reforms were conceded in opposition to the Gregorians and the Jesuits. The Court of Vienna also was hostile to all such innovations.

His Holiness was now in a critical position—losing the favor of the people, exposed to the menaces of the Jesuits, and threatened by France and Austria. Amidst these difficulties and dangers, Pius yielded to the wishes of the public, and granted the institution of the National guard. Whether their apprehensions were well-founded or not, the populace conceived, that if Mastái persisted in his liberal reforms of Church and State, he might soon share the fate of Ganganelli. The crowds, as he passed along, often shouted—“Holy Father, beware what you eat—don’t trust the Jesuits!” † The Monks and Friars were no longer his supporters. Some of the more violent preachers even ventured to assail him as a heretic.

\* Gladstone, *Ibid.*

† Nicolini’s *History of the Pontificate of Pius the Ninth*, London 1851, pp. 15–18.

The fears of the people either anticipated or imagined a plot for the subversion of the government, and the destruction of Pio Nono. The day fixed for its execution was July 16. The names of the conspirators were carried about, and placarded at the corners of streets. On a sudden all Rome was in arms. The action of the government was paralysed, and the mob, for three days, were masters of the city. Whether this plot was real or imaginary has never been satisfactorily determined. Austria, however, availed herself of the disturbance, and sent an armed force to Ferrara. The Cardinal-Legate protested against this violation of the Papal territory, and the Pope signified his approval of the protest. The Italians now rose up in a mass to defend their country. Addresses came even from Bishops and Convents, declaring their hatred of foreign interference and their attachment to the person of Mastái. Arms were everywhere collected, and the Italians marched against the Austrian invader.

In the spring of 1848, the popular revolution at Rome was fully developed. The Pope then declared himself on the side of Austria. On April 29, he addressed in vain an Allocution to the Cardinals. The city was convulsed with rage and disappointment. On March 30, General Rothaan and his companions in the Collegio Romano deemed it prudent to quit Rome.\* They retired, as we have before noticed, to England, and resided awhile on one of Lord Shrewsbury's estates. But they returned as soon as the storm was over, to their old quarters.

On the 25th of November, Pio Nono fled from Rome in disguise, and left his capital in the hands of the republicans. The flight of the Pope was immediately followed by that of the Cardinals. This evacuation will be for ever memorable.

\* Gladstone's Farini, vol. ii. p. 17.

On the 24th of April, 1849, the French landed at Civita Vecchia, forty-eight miles from Rome. Their commander, Oudinot, at first pretended they came as friends, to oppose the Austrians. But it was soon apparent they came to take possession of "the Eternal City," and to hold it on behalf of the absent Pontiff. Louis Napoleon, who had succeeded Louis Philippe, now discovered that he loved the Papacy far better than the Republic. He has more recently exhibited the same preference. The city was invested in form, and partially bombarded. On July 1, 1849, the French army entered. They are still in possession of Rome, April 1853.

It was the policy of the Jesuits to keep alive the Papal prerogatives. Whilst an exile at Gaeta, on 2nd Feb. 1849, Pius IX. addressed an "Encyclical Letter" to the whole Catholic world, on the Mystery of the Immaculate Conception. In this Letter, he states that he and his predecessors had been often supplicated, "that we should define it as doctrine of the Catholic Church, that the conception of the Most Blessed Virgin Mary was altogether immaculate, and utterly free from all stain of original sin." This Letter was cordially acknowledged by Nicholas Wiseman, Bishop of Melipotamus, the 23rd of April, and shortly afterwards by the Jesuit-Archbishops and bishops of the United States. As this is the favorite dogma of the Society, there can be no difficulty in attributing this movement to its influence. Nothing can more strongly illustrate the truth of our assertion—that Popery itself is swallowed up in Jesuitism,—than this daring addition to the Canons and Decrees of the Council of Trent, to the Tridentine Catechism, and the Creed of Pius IV. Whenever it is formally decreed as an Article of faith, the Church of Rome will be convicted of heresy, even by her own official documents.—It is then that Jesuitism will be supreme.

Early in 1850 the Pope returned to the Vatican, and on

May 1st, Nicholas, Bishop of Melipotamus, at London, and John Williams, Bishop of Uranopolis, at Taunton, and Andrew and James, Bishops of Ceramis and Limyra, in Scotland, published congratulatory Pastorals to their flocks.\* Nor was it without good and sufficient reason, these Vicars-Apostolic celebrated the return of Pio Nono to his palace. They were already English Archbishops and Bishops in embryo. On September 29, 1850, the well-known "Apostolic Letter" was issued, which subdivided England, Wales, and Scotland into Romish Episcopal Sees. On the 7th of October, Nicholas Wiseman addressed another Pastoral to the Clergy and Faithful of the Arch-diocese of London and Diocese of Southwark, as "Cardinal Archbishop of Westminster." In accordance with this strange ecclesiastical subdivision of Great Britain, the Catholic Directories, 1851—1853, exhibit the whole Island lotted out into Romish Dioceses. That this survey had been made and finished some time before, will be apparent to every one who consults the map, prefixed to the Catholic Register for the year ending June 30, 1850, published by Dolman.

The general corollary resulting from these facts is associated with that hypothesis, which has been already hazarded, viz., that the destiny of Popery is in all probability, a Universal Jesuit Episcopate. While the Jesuits were subject to the power of the Pope, they were the enemies of the Bishops, and always sought to live under the separate jurisdiction of their General. But when they had mastered the Gallican Church and become omnipotent at Rome, they shook hands with the Romish Episcopacy, and obtained an amnesty for their former insults. By their original Constitutions, no Jesuit could become a Bishop; but these prohibitions they have long evaded. They have Archbishops

\* Catholic Directory, 1850, pp. 85—99.

and Bishops, belonging to the Order, in America, India, and in most of the foreign missions. It is not unlikely that Cardinal Wiseman, Archbishops Cullen and McHale, &c., are members of the Company of Jesus. But whether they are, or not, they profess themselves admirers of the Society.

This will explain an apparent contradiction. In the days of Charles the First, the Jesuits were hostile to the introduction of an Anglo-Romish Episcopate \*—they violently opposed it, and were content to live under an Arch-priest, or under Vicars-Apostolic. But now they have obtained the ascendancy, they favor the Episcopate, not only because they indirectly govern it, but because they are looking forward to the time, when they will assume it as their inheritance. We commend this historical problem to all, who would comprehend the past and present position of the Jesuits, the designs of Popery on these realms, and more especially its recent invasion, by the erection of territorial Sees.

Having thus summarily brought down our narration to this memorable epoch, we cannot close this Chapter, without a few brief reflections. While sketching political convulsions in the Roman States, we have endeavoured to act impartially between the contending parties. Indeed, we should scarcely have noticed them, had they not been so indissolubly associated with the Jesuits. It is not our object to intermeddle with politics, further than we are compelled.

But the Jesuits in Italy and in every country which has harboured them, have always been interfering in the affairs of State. They are in truth a civil and political, rather than a religious association. Professing to be a spiritual and religious Company, the exclusive Missionaries of Rome, only intent on spreading the doctrines of the Church,

\* See Part i. pp. 122 –124, and Berington's *Memoirs of Panzani passim*.

they are the sole religious community who have made it their perpetual employ to go from country to country, disturbing the public peace—exciting commotions—withstanding reforms—intermeddling with questions of trade and commerce—affecting to be jurists and legislators—in short, taking upon themselves the business of everybody, and thus compelling every country, either to submit to their management, or to bid them retire. Yet the Jesuits have the audacity, as we have seen, to appropriate to themselves the words of our blessed Lord—*We are not of the world, therefore the world hateth us !*

The moral and political state of Italy constitutes an unanswerable accusation against them, even if all other charges were dismissed. Ever since their restoration, that is, during the last forty years, they have been the reigning and governing energy of the Papacy. Throughout this long period, they have possessed schools and colleges in every part of Italy. They have held the Papal influence and revenues at their disposal. They have been intimately acquainted with the opinions, wishes, wants and desires of the people. Yet they have left the masses of Italian population in a state of ignorance, darkness and licentiousness, which is unparalleled in Europe, except, perhaps, in Spain and Naples—countries, for which they are equally responsible.

On their return, the Jesuits well knew that in consequence of French revolutions and French conquests, a great change of opinions on social, civil, and religious questions had taken place in Europe, and more especially, in the Roman states. They well knew, that all ranks of the people,—from the nobleman to the beggar, began to be weary of the exclusive domination of the church and clergy, in political affairs. They knew, that the Italians had long indulged the hope



of enjoying a free press, and representative form of government. They knew, that they were discontented with their fetters, that they demanded a large reduction of the exclusive privileges of the clergy, and the introduction of laymen into the national councils. All this, and much more, was ringing in their ears. Yet, instead of seeking to direct and improve the spirit of the age, like wise and philanthropic statesmen, they sought only to crush and dissipate the rising love of national liberty. Thousands were imprisoned and banished. Men of the highest rank, character, and property were sent into exile. The middle orders were threatened with the Inquisition and St. Angelo. The commonalty was harassed with the police. Every wrong, injury, and insult was inflicted. No hope was realized of the slightest reform in Church or State. The people were challenged to revolt, and provoked to insurrection. We are only tinting the colors of Farini and Gladstone.

Now, let it be considered, whether the Jesuits are not, in a great measure, responsible for this wretched condition of modern Italy. What is it which has made them hated and abhorred throughout the Roman states? Is it not that they enjoyed the means of instructing, improving, and tranquilizing the people, and that they have done every thing to control and fetter, enrage, and render them furious and desperate? Surely it was their duty, as public teachers and instructors, to have established schools, not for inculcating the old slavish dogmas of slavery and superstition, but of rational instruction. They should have met the love of knowledge, with corresponding means of education. They should have counselled the government, when to yield, as well as when to restrain. Instead of throwing multitudes into dungeons, or driving them from their native country, they should have acted as mediators between contending parties. Instead of



rendering the Order so hateful, that they were obliged to abscond from the *Collegio Romano*, when Pio Nono was in his last extremity, they should have been ready to act as pacificators between the people and the government. It is thus they might have exhibited their prudence and foresight,—their patriotism, and their corporate value as *The Society of Jesus*. Italy is their cradle,—they have converted it into a nest of robbers and infidels—Rome is their birth-place—behold it a French garrison !

As to the attack and insult which they offered to our own country immediately on their return to Rome, it is only another manifestation of the folly, want of principle, and want of sagacity, which we have already pointed out in relation to Italian affairs. It may be considered, either as a desperate stroke on the part of the Court of Rome, to draw off the attention of Europe from its own weakness and disgrace at head quarters : or as a manœuvre, in concert with the present ruler of France, to distress and distract Great Britain. On either supposition it has signally failed of success. It has re-awakened the spirit of the Reformation amongst us. It has rekindled our hatred of Popery. It has arrested our mistaken liberality. The entire country has risen as one man, in defence of our ecclesiastical and civil constitution. There may be some difficulty in proposing the exact mode of raising the fortifications. But the garrison is strong and unanimous, and, with the blessing of heaven, our descendants may regard this ill-timed and preposterous Armada, as the sole benefit which the Jesuits have conferred upon England. It will be remembered hereafter, as a kind of spiritual Gunpowder Plot for blowing up the Church of England, and English Protestantism. Thank God ! The detection of the Conspiracy is complete, whether we look to Italy, France, or Great Britain.

## CHAPTER XVII.

POPERY ABSORBED IN JESUITISM—THE GROWING INTELLIGENCE OF THE AGE AGAINST THE ORDER—COMPARATIVE INFLUENCE OF THE FRENCH REVOLUTION ON PROTESTANTISM AND POPERY—THE BIBLE—ITS FREE USE AND PROMULGATION—OPPOSED STRENUOUSLY BY THE ORDER—THE SUPREMACY OF THE VIRGIN—HER IMMACULATE CONCEPTION ADVOCATED—CAN THE POPE DECREE A NEW ARTICLE OF FAITH?—THE JESUITS—THE PROTESTANTS—THE TRACTARIANS—GENERAL REFLECTIONS.

It has been our principal design to represent modern Popery, transmuted into the *avatar* of Jesuitism. It is plain that it has undergone a great modification, during the present century. From whatever cause, Popery, before the French revolution, was in a very stagnant and torpid state. Its dogmas had remained unchanged since the Councils of Trent. It had then taken up its position, and that position it still retained. So far as its doctrines were adverse to Protestantism, the battle had been fought incessantly, till about the close of the 17th century. The Protestants and Papists then entered into a sort of armed neutrality. Each resolved to maintain their own territories—but active warfare had nearly terminated. Both had retired into winter quarters.

The Revolution of France set everything in motion. The impulse was universal. Attack and defence became national

and individual. Every man avowed himself the adherent of old, or the advocate of new institutions. It was at this critical juncture, the Jesuits came back from the wilds of Moscovy.

Even before their banishment, they had sapped the doctrinal foundations of the Romish church. St. Augustin and Aquinas were no longer regarded as her great oracles. A compromise had been made by the Bull *Unigenitus* with Pelagius, and that change had tamed down the scholastic system of the middle ages. It was still avowed and maintained at the Vatican, but it remained in a state of repose and quiescence.

The Jesuits now came forth to rouse Rōmanism from her slumbers. Enraged that their Russian conquests had been torn from them by Prince Galitzin and the Bible Society, they directed their first onslaught against that standard of Protestantism. There had always been much reluctance on the part of Popery, especially in Spain and Italy, to trust the Holy Scriptures to the hands of the laity. But their reading had been long connived at in France. During the protracted disputes between the Jesuits and the Jansenists, it did not form the prominent controversy. The Jesuits now determined that the Bible should hereafter be considered the central point of attack. Its possession was prohibited as contraband, its use stigmatized as perilous.

It was a desperate measure, but there was no option left to Popery. Reading had become almost universal amongst the middle classes of Society, and it was fast spreading amongst the multitude. Inventions had been made by Bell and Lancaster, which gave wings to popular education. The words of Scripture became fact, "He who runs may read." The first book, which every poor man likes to read is the New Testament, perhaps the next is the "Pilgrim's

Progress." The Bible Society commenced printing the Scriptures in all the European languages. Copies became so cheap, that poverty itself could purchase. Tract Societies followed, which converted religious stories into Protestant comments. There was no course left, but to denounce the Bible as dangerous and injurious to the million. This at once brought Protestantism and Popery into close and direct collision. It was the struggle of life and death. To make Popery, if possible, a match against the Bible, it became necessary to convert her old monkish and scholastic form, into a more attractive aspect, by transmuting it into Mariolatry. The adoration of the Virgin Mary had been always amongst the distinctive errors of Popery, and as such, had continued one of the chief points of controversy between Protestants and Papists. But the more educated and devout Papists had hitherto held it under some reserve, and in subjection to the higher doctrines of their Church. It had been raised by Liguori and the Jesuits to the highest pinnacle of the temple. Still, the doctrine of the Immaculate Conception had never been generally received. Even Bellarmin admits that it was not a doctrine of the ancient Fathers; though with strangely suicidal logic, he deems it essential to Catholic orthodoxy. The Jesuits now resolved to invest Popery with a female dress, and thus to present it in a more amiable and seductive form. Considering their office, as Confessors, they could not have selected a more powerful device. The Queen of Heaven became the Queen of the Church militant.

The tactics of the Order had always inclined them to aspire to the direction of Courts and Cabinets, nor did their temporary suppression indispose them to the same ambitious pursuits. On their return, they immediately assumed the post of honour at Rome. The other Orders were totally eclipsed.

The Jesuit was the man of state and power, the rest comparatively mendicants. The Cardinals retained their nominal rank and dignity. The Jesuits were the real Privy-councillors. With such a position, it was not difficult to wheedle themselves into favour with the adjacent Courts of Naples and Savoy, and thence to penetrate into Austria. We need not recapitulate their alternate successes and defeats in France. They were ever ready to offer their services, whether the government was republican or royal, democratic or arbitrary, but they preferred the despotic.

One great and decisive advantage they now enjoy, which their predecessors had lacked. By becoming Episcopal, they have almost finished their disputes with the Romish Bishops. The old conflict, it is true, still lingers on in France, where some of the Prelates are advocates of the Gallican liberties. But, without a popular Revolution, they will infallibly rise to the ascendant. It is almost impossible to estimate this advantage in all its bearings. Heretofore, they were regarded as heretics, schismatics—rebels, by the most sound and orthodox Papists; but now they have mastered Rome, and are triumphant on the Continent, with the dubious exception of France. This triumph, we once more repeat, has changed Popery into Jesuitism. When accomplished, it will subdue every other influence in the Romish Church.

This change should be deeply meditated, or its real bearing and importance will not be understood. We are too apt in this country, to suppose, that we are contending against the same adversary, who engaged our forefathers in our early history. But Popery, considered not in theory, but as an active and powerful assailant, is very different from what it was at the era of the Reformation. Popery then drew up its forces to resist the assailant. It was defensive against the Reformation. It has now assumed the

initiative and has become the aggressor. She then relied on the ancient Fathers, especially on St. Augustin. The dispute carried on in England was—Who had the early Fathers on their side? This dispute is still partially maintained by Churchmen, but it is not the main point at issue between the Protestant and the Papist, still less, between the Protestant and the Jesuit.

The entire gist of the controversy, practically considered, may be reduced to the following queries:—

1st. Has a Christian man a right to read the Holy Scriptures, and to consult his own faculties, whilst he reads them? Or, is he bound to ask leave of another, and to follow his interpretations, whether he believe them, or not? Secondly. Is he to present his prayers through the Virgin Mary; or to present them through Christ, as the sole Mediator between GOD and man? Thirdly, Is he to rely on the atonement of Christ, as the sole meritorious cause of salvation, or, to blend his own good deeds, with the sacrifice of Christ for the sins of the world? We believe that all other questions will range themselves under these respective categories.

But the Jesuit differs also from the old Romish priest, by the tone and manner in which he debates these topics. The ancient priest was a grave and serious character, externally devout, internally superstitious, narrow-minded, but apparently sincere and in earnest. Doubtless there are still many of this character amongst the working Romish clergy; though we fear their number is much on the decline. But the Jesuit is a man of the world. He is a gentleman, perhaps, a man of fashion. He scorns narrow-mindedness, nor would he willingly be thought a bigot. He derides prejudices, and can enlarge or contract his creed, according to circumstances. Such is the Order, which has transformed



Romanism into its present type—which has revolutionized the Romish Hierarchy.

It may sound strange and paradoxical, but we deem it essentially true, that the modern High Churchman, with some considerable modifications, now occupies the position of the elder Romanist, and that the Jesuits have taken up the intermediate position between Romanism and Infidelity. The Jesuits do not profess to believe in all the ancient legends and traditions. They treat such points as *open questions*. They allow much to the advance of human knowledge, nor do they conceal the darkness of the middle ages. They secretly look with contempt, on gorgeous forms and ceremonies, and consider them only as means of deluding, or if you please, of instructing the vulgar. But the Tractarians, like the Romanists of old, magnify external rites and ceremonies. They think much of fonts and painted windows, of crosses, mullions, and Sedilia. They are *always* for appealing to the Fathers. They look favourably on legends and traditions, They exalt the middle ages, and question the value of modern acquirements.

They agree still more with the better part of the old Romish divines, in their treatment of doctrinal topics. They are extremely mystical in their modes of expression. They strive to render mysteries more mysterious, by a studied obscurity. They wish to resemble Cardinal Bona, or Francis de Sales in their devotional treatises. They magnify the gift of celibacy, and disparage matrimony. If they write on the Incarnation, they treat it sacramentally. If on Baptism, they view it, as a *participation in the glorified humanity of an ascended Saviour*. We are not saying whether we deem them right or wrong. We are only stating a notorious fact—that in this procedure, they follow the more respectable



divines of the old Romish Church, rather than join the train of Luther and the Reformation.

But the Jesuits differ from both. In the whole complexion of their character, they are averse to mysteries and mystics. They do not resemble Protestants, by endeavouring to explain the evidences and doctrines of Christianity, and thus to render our faith, as far as may be, a "reasonable service." Nor do they resemble the Jansenist, or the Tractarian, by using the diction of the mystics. But they endeavour to beat down their followers into mere machines. They allow them no liberty of thought or action. They reduce religion to a system of mechanics, and would have each individual go by clockwork.

Hence it is, that whilst Protestantism is religion, Tractarianism is religion, and Romanism is religion,—Jesuitism is no religion at all. It is Popery, *minus* piety. It is superstition, *minus* devotion. It is Infidelity, *minus* profession. It is worldly wisdom, clothed in Mariolatry. The *modern* Jesuits (for we reverence many of the ancient) are Courtiers, Scholars, Orators. They can teach ancient and modern languages. They can plot and conspire. They can help to throne, or dethrone. But they cannot rank as any component part or portion of the Church Militant. They belong neither to Papists, nor to Protestants. Nor are they absolute Infidels.—They are Nondescripts.—They are "such as they are" *tales quales*—THEY ARE JESUITS. \*

It may seem harsh and uncharitable to write about any Order, assuming the name of "The Society of Jesus" in this peremptory strain: but we do it out of respect to the old Church of Rome, as well as to Protestants. As the Jesuits before their expulsion, were often considered rather merchants than Missionaries, and were frequently denounced by

\* See p. 182.

Romish Bishops, as utterly undeserving of the name of Christians ; so we cannot be deemed unnecessarily severe in describing them, since their return, as meriting the same treatment. We are only applying to them the language, which the better part of their Church applied to them, before they became its masters. They have done nothing since their restoration, to wipe off the stigma. By their triumph over the papacy, they have succeeded in debasing Romanism to their own level. Popery and Jesuitism are now identified.

If this conclusion be fair, and it results from a large historical induction, the Church of Rome has now sunk into the lowest state of degradation. It is sufficiently humiliating for the papist, to behold the Pope and Court of Rome holding possession of the Vatican by a foreign army ; to behold "the Eternal City," at the mercy of the ruler of France. But is far more humiliating to remember, that the Pope and the Cardinals are now lorded over by an Order, which has been so often denounced by their predecessors as immoral and anti-christian,—which has been more than once expelled from every popish territory,—which, by its tyranny and turbulence, has reduced the Pope to a captive, and Rome to a prison-house. The finger of righteous retribution is here too plain to be mistaken. When Rome gave up her faith and creed to the Jesuits, it was in the order of events, that they should eventually become her masters. When she denied a free constitution to the Italians, it was natural, that she should first be beleaguered by the men of Italy, and that she should afterwards be bombarded and garrisoned by a foreigner. But it is Popery, not Jesuitism, which has paid the penalty. The rebel is still the master. Jesuitism is still triumphant both at Rome and Paris. Befriended by Austria, beloved by Naples, it is pampered and indulged by every absolute power on the Continent. It has dared

even to insult Great Britain. We hold it at bay. Ere long it will attempt a general crusade against Protestantism.

The Protestants in France, and Switzerland, and Savoy now demand our prayers, and they will, if necessary, hereafter receive our succours. The next war will be the war of the Jesuits against free constitutions, backed by Infidels against Protestantism and the Bible. The conflict may be long and terrible, but it will serve to show, *who is on the Lord's side, Who?* Every effort which craft can design, malice suggest, or fear and desperation execute, will be brought to bear against this citadel of civil and religious liberty. But we may look up to Heaven for defence and protection in a righteous cause. With all our national and private faults, we have no leanings towards Jesuitism. Nor can we believe it to be intention of Providence, that this Island should ever be governed by Jesuits. We cannot so construe "the signs of the times."—Still, it is our wisdom and duty to take every precaution, which prudence and sagacity can suggest.

Amongst these, we cannot be too careful in looking narrowly into the character of those, who superintend the education of our children. The Jesuits have always devoted themselves much to the offices of tutors and teachers. It is not easy to discover them. They are not always bound to avow the Order. A disguised Jesuit may live near you for years, and you may never discover, or even suspect him. He has a ticket to go *incog*. It is believed that many of them formerly mingled with the Puritans, and probably some with the early Quakers. It is their delight to live as spies. It is not improbable that some may be secreted in our Universities, or in other large Colleges and Academies. They are also active in procuring situations for governesses to young females. Numbers have been decoyed by their arts

and stratagems. We only mention these things to put parents and schoolmasters on their guard, and to admonish them of possible risks and dangers. The professions of music, singing, painting, and architecture, not to mention "religion and the belles lettres," have often protected "a Jesuit in waiting."

We cannot conclude this chapter, without a strong appeal to Protestants, on the danger and disgrace of attending Popish places of worship, from curiosity to witness the splendor of the ceremonial, or from a desire to hear some Popish chaunt, or funeral dirge. It is first highly blameable to convert their worship into an amusement, and it must give them a very mean opinion of Protestant piety. But it is also very dangerous to the individual. He has no claim on a protecting Providence, who thus deliberately exposes himself to temptation. At Rome, the Church of Gesù é Maria (the Jesuit Cathedral) is the Church selected by the Roman Authorities for the display of the most popular English preachers of their establishment, who officiate there regularly every Sunday, and deliver a homily from the pulpit to English Protestant visitors, who compose generally a congregation, varying from fifty to a hundred ladies and gentlemen.\*

It is well known, that a considerable number of those who attend the fashionable chapels of the Popish Ambassadors in London, are Protestants, who go to hear the music. We must do our adversaries justice. We believe, that few Papists would attend any Protestant church or chapel, either for the sake of the preacher, or the choir.—*Fas est ab hoste doceri.*

\* "Rome, a Tour of many days," by Sir George Head, vol. i. p. 104, London, 1849.

## CHAPTER XVIII.

“THE APOSTOLIC LETTER OF POPE PIUS”—SUGGESTED BY THE JESUITS—CARDINAL WISEMAN, THE FRIEND OF THE ORDER—THE CONTINGENCY OF HIS BECOMING POPE—PROBABILITY OF A CRUSADE AGAINST PROTESTANTISM, DIRECTED AND STIMULATED BY THE JESUITS—THEIR OPPOSITION TO THE QUEEN’S COLLEGES—THE IRISH POPISH UNIVERSITY—THE DUBLIN REVIEW—SPECIMENS OF ITS MENDACITY—THE LATE POPISH ARMADA—CIRCUMSTANCES IN OUR FAVOR—PUBLIC INDIGNATION—REFLECTIONS.

THERE cannot be a shadow of doubt, that “the Apostolic Letter of Pope Pius” for the subdivision of Great Britain into Romish Dioceses, was framed and concocted by the Jesuits. It is dated September 29, 1850, and, as we have already noticed, the map in Dolman’s Directory for that year, *ending June 1850*, has the exact delineation of each diocese in distinct colors. This is evidence, that the survey had been previously made and executed. Now in 1848—9, their General Rothaan, with his colleagues, was passing his time in Lancashire, on one of Lord Shrewsbury’s estates. We submit it to be highly probable, that this Ecclesiastical survey was then completed, and that they returned to the *Collegio Romano*, with the map in their pockets.

The intimacy of Cardinal Wiseman with the Jesuits, is matter of notoriety to all who have visited Rome. He was

frequently appointed the orator at the *Gesù é Maria*,—"for the display of the most popular English preachers, who attend to deliver a homily to the English Protestant visitors."

He has revised "*The Spiritual Exercises*" of Loyola, by Father Rothaan, and prefixed an eulogistic preface.\* In short, there cannot be a question, that he owes his Cardinal's hat to the predominant influence of the Society. Nor is it unlikely, should he survive Pío Nono, that he may hereafter be placed in the Chair of St. Peter by the same influence.

It is the duty of the English Government and the English nation, to keep such a contingency constantly before them. In a few years, the age of Dr. Wiseman will be exactly suited for the Papacy. His talents and literary reputation would recommend him to their choice, whilst his influence over the English Romanists would strongly co-operate. But, it is sufficient to know, that he stands well with the Jesuits, to make us feel the contingency of his success. The nomination of the Pope will now, more than ever, be decided by the Society. Political motives would also not fail to assist him. There is not an absolute or Popish government in Europe, which would not delight in beholding Great Britain, harassed and menaced by such an appointment.

It is useless to speculate on the continuance of the present ruler of France. But, under any government, France would be pleased to behold this country in such a complication. The number of Romanists in England is considerable, and much on the increase. The Address to the Queen against the late penal enactments, was signed by 400,000 English Papists. The situation of Ireland is critical. The disposition of many amongst our Clergy and laity is by no means hostile to Popery. The Church and the Dissenters will ever retain some jealousy of each other. The unsettled position

\* Dolman, London, 1847. See Note 3.



of the Romish hierarchy will long afford a bone of contention. We say, whoever contemplates these national perplexities, in connection with such a contingency, must be a bold man not to feel some solicitude for the future perils of English Protestantism.

These perils are much aggravated and augmented by considering, that the Church of Rome is now governed and directed by the Jesuits. It was well observed by Dr. Binney, an eminent Dissenter, that the Church of Rome is now an affair of State, quite as much as of Ecclesiastical polity. The Jesuits would destroy the Church, and revolutionize the State. Viewing religion, chiefly as an engine of policy, they will henceforth direct all the influence and energies of Popery, for the injury, and if practicable, the subjugation of European Protestant States. In such an attempt, it should be remembered, they will enjoy the aid and encouragement of all the more influential Continental governments. With the dubious exceptions of Russia, Prussia, and the American States, England could look for no influential ally in any Crusade against Protestantism. Political and religious hatred and animosity are henceforth concentrated in one focus. They are envious of our naval and military reputation. They are jealous of our commercial superiority, they detest our free press, and they abhor our Missionaries. The refuge which England affords to political exiles, is a standing accusation against us.

Such are the combustible materials which may sooner or later kindle a general war. This war, it is probable, will be rendered far more fierce and bitter, by its combination with religious discord. In such a contest, the Jesuits would use their influence in every Popish country, to injure and harass England. They would find far greater means at their disposal, both at home and abroad, than they have



possessed, since the days of Elizabeth—nay, we fear, that we can scarce name that as an exception. England, though less powerful, was then a far more united country, than she now is. Her statesmen were not only superior in talent—they were more patriotic and unanimous. The dangers of Ireland, though great, were not then so influential. In Great Britain, there was no Romish hierarchy, and in Parliament, no Romish legislators. The Jesuits were far more narrowly watched, than we can expect in this liberal age, when they are the avowed teachers at Stoneyhurst, Dublin, Tullabeg and Clongowes, and when they display their black robes in the Metropolis, without any dread of apprehension.

But the grand effort of the Society now in progress, is the establishment of the Romish University in Dublin, of which, Father Newman, the late eminent tutor of Oriel College, has been nominated the Principal. There cannot be a question, that the Jesuit-Fathers will have the practical management of this institution. They form the only Order, which has the talent or learning to furnish its tutors. They have already three collegiate establishments in the neighbourhood of Dublin. As a testimony of their abilities, their learning, their bitterness, and their bigotry, we need only refer to the Quarterly Periodical, styled, “The Dublin Review,” which has been long carried on under their auspices. When the Irish University has been brought into action, we have little doubt they will attempt a similar University in England. The whole energy of the Jesuits, as an educational Society, will thus be brought to bear on the United Kingdom.

These are not pleasant, agreeable, or consolatory prospects. But it is always right to contemplate things as they are,—to look an approaching danger in the face, and to provide against it. It would be sheer folly to exclaim, *Peace*,

*peace, where there is no peace.* We call on Protestants, of every rank and description, to prepare for the severe religious trial which awaits this country. We invoke them to send up their united prayers, either to avert the storm, or to enable us to weather it. We conjure them, by the love of our civil and religious liberties—by our possession of a free press—above all, by our free possession of the Bible, to take every measure, which piety, prudence and precaution may suggest, *to enable us to stand in the evil day, and having done all, still to stand.*

It is a great circumstance in our favour, a special favor of Providence, that the Jesuits have come amongst us, as avowed enemies. The eyes of England are open to the delusions of a mistaken liberality, and we shall now meet them in open conflict. Had there been no such attack on our national Church, had there been no territorial subdivision of our Island into Romish provinces, it is possible, that the Romanists, and by degrees the Jesuits, might have been admitted into our Colleges and Universities. We should have made one surrender after another, till we were completely in their grasp. But the alarm has been given. The tocsin has sounded, and England is broad awake. We shall no longer be deluded by the pretence, that modern Romanism has lost her love of persecution, that literature and civilization have mollified her dogmas. It was always a gross delusion, and ought never to have been urged by those, who can recollect the persecutions of the French protestants, on the return of the Jesuits, under Louis XVIII.\*

But we have lived to behold their more recent and present persecutions of Protestants in Austria, Naples, and Savoy. There can be no mistake about their present proceedings. We read them in our daily journals. No man

\* See the Appendix.

can now question, whether they love or hate, civil and religious liberty. He looks to Rome, Austria, and France, and he receives the answer. You cannot doubt, whether they are enemies of a free press, trial by Jury, or any other institute of national freedom. This a great and signal advantage, which has been practically brought home to our business and bosoms, by their recent Ecclesiastical invasion. This feeling is aggravated, by remembering the treachery and ingratitude with which it was accompanied. We had, to a great extent, given up our Protestant animosities. We had tried to forget their old treasons, plots, and rebellions. We had consigned Garnet and Guy Fawkes to oblivion. Driven from France by the revolution, thousands of Papists had made England their home and refuge. We had admitted them to the benefits of a free Constitution, remitted ancient penalties, relaxed restrictions, and endeavoured to incorporate them with the British Empire. But we now find, that all our charities have been turned against us—that Romish hatred and bigotry allow of no mitigation—that the advance of science has not enlarged their understandings, nor the diffusion of literature softened their passions.

An attempt was recently made by the English government, to erect Colleges in Ireland for general education, in which Papists and Protestants might be brought together. It was an attempt made *against* the wishes of the majority of English and Irish Protestants. They felt, that any system of partial religious instruction, so far as the Bible is concerned, was giving up the trenches of the Reformation. They thought there was much danger in mixing Papists and Protestants in our schools. Still, the design was partly carried into effect. The Queen's Colleges were erected. But even such a sacrifice could not satisfy the Jesuits and the Ultramontanes. The Pope, by command of the Order, has

issued a Bull against the Queen's colleges, and even some Romish Bishops, who were favourably inclined to a mixed education, are now compelled to withdraw their sanction.\* Father Newman has declared against them. Here again is the triumph of the Jesuit.

We regard such a disruption as another mercy and advantage. It is a fresh illustration of that power, which can overrule evil for good. It will arrest the dreams of the visionary politician. It will scare the philanthropist from his mistakes. Henceforth it will be manifest, that Popery and Jesuitism can never coalesce with Protestant institutions. GOD forbid ! that we should persecute others ; but we are bound to take care of ourselves. For the purpose of self-defence, we must provide adequate restraints and safeguards. *They must be held with bit and bridle, lest they fall upon us.*

In the munificence of Protestant benevolence, national grants were given to maintain a Popish college. It was done in opposition to the conscience of the English nation. It was felt to be an inroad upon Protestant consistency. Still it was hoped, that such liberality might prove infectious, that gratitude would assuage bigotry and prejudice. It has produced the most opposite results. The violence and hostility of the Jesuits, the principal managers of Maynooth, have increased from year to year against English and Irish Protestants. We appeal to the pages of "the Dublin Review," carried on by Jesuits at Clongowes. Such rabid threats and denunciations—such blasphemous scoffing—such shameless misrepresentations were never before collected in any literary periodical. A few extracts, taken at random from this Journal will justify the severity of these animadversions.

At the close of a long and bitter critique on "The Reformation and its consequences," we have the following denun-

\* Battersby's Directory, 1850, sect. xvi.

ciations on our beloved country : \* “ Still she (England) has her reward, and what is it?—‘ the harvest of the river is her revenue, and she is become the mart of the nations,—her merchants are princes, and her traders the nobles of the earth.’ But with the reward of Tyre, may she not also inherit her chastisement? ‘ And the earth is infested by the inhabitants thereof, *because* they have transgressed the laws. *THEY HAVE CHANGED THE ORDINANCE, they have broken the everlasting Covenant.* THEREFORE shall a curse devour the earth, and the inhabitants thereof shall sin : and *therefore* they that dwell therein shall be mad, and few men left.’ Long indeed have these prophecies been fulfilled amongst us—long have ‘ the inhabitants of the island ’ been delivered over to a spirit of religious madness, and the faithful adherents of the ancient and everlasting covenant are but few—a mere remnant of the inheritance of Christ ”—We have given the capitals, italics, and inverted commas, just as they are printed in the Review. A curious specimen how the Jesuit of Maynooth interprets the ancient prophecies against Great Britain.

Now, for a specimen of mendacious blasphemy, from the same critique. “ It ” (Popery) “ was the only religion that ever consecrated matrimony with a sacrament, or honored celibacy, as one of the first of virtues, remembering that the throne of the Lamb is surrounded by spotless virgins, who enjoy the blessed privileges of waiting on him wherever he goeth.” Strange application of the Apocalypse !

Now, for a sample of plain downright falsehood :—“ It ” (Popery) “ was the only religion, that has ever really provided, without any state-assistance, for the education of all classes—of the poor, as well as the rich—in schools, in convents, and in colleges.” p. 384. We marvel, how any

editor can indite such words against the notorious fact—that the poor in Rome, in Spain, and in all Romish countries, remain utterly ignorant. Again p. 387, “It was the only religion that has ever carried the glad tidings of a Crucified Redeemer amongst the confines of the earth. In 1596, there were in China about half a million of Christians, with more than 250 Churches; and in Japan, in 1715, 300,000 Christians and 300 Churches, all through the undefatigable labours of the Dominicans, Franciscans and Jesuits.” Let us restrain our feelings of indignation, and be content with the angelic reproof—*The Lord rebuke thee*.

We cannot afford room for such incredible details, and we must cite only the beginning of paragraphs—“It was the only religion that ever threw her mantle over the persecuted, the forlorn, and the unfortunate.” p. 384. “It was the only religion, that ever kept all hearts together in blessed unity.” p. 385.—“It was the only religion, in which the rights of the people were ever respected.” p. 387.—“It was the only religion, which, by its love of labour, and its patient industry, has ever converted an arid desert into a fruitful garden.” p. 388.—“It was the only religion, that could ever boast of the miraculous attestations of heaven in its favor, and which, in every age, has gone forth, and the signs have followed—casting out devils, speaking strange tongues, healing the sick, curing the lame, giving sight to the blind, and raising the dead to life.” p. 387. N.B. This is asserted of Popery, as distinguished from Protestantism!

Having selected these extracts from a single article (we might have nearly transcribed the whole,), we leave our readers to judge, what must be the amount of falsehood, blasphemy, and defamation, which such a periodical circulates from quarter to quarter throughout the year. We have adduced them, as samples of Jesuit learning and literature,



of their knowledge of the Scriptures—of their attachment to the country which feeds and supports them. We ask, in the name of common sense, whether it is reasonable, that Englishmen should be taxed to support a College, which sends forth these libellers on her laws and religion—which satirizes all her religious, charitable, and commercial institutions—which slanders her national reputation, and dares to place her below Popish countries, in virtue, morals, civilization and social happiness?

But the perfection of Jesuit presumption could never be fully conceived, till the arrival of the Apostolic Letter of Pope Pius, “for a perpetual remembrance of the thing,”—*Ad perpetuam rei memoriam*.

It is difficult to read this Letter with gravity. It is difficult to suppose, that the fugitive of Gaëta—the prisoner in the Vatican—the bondsman of France, should dream he possessed the sway of Great Britain. But, listen to his decree:—“Thus, in the most flourishing kingdom of England, there *shall be* one single Ecclesiastical Province.”—This carries us back to times, when monarchs held their thrones at the will of the Supreme Pontiff. As the Dublin Reviewer remarks, —“Popery is the only religion that ever brought an offending sovereign, to kneel in sorrowing humiliation, as a suppliant for pardon, at the feet of the common Father of the Faith,” p. 386.—How beatific to behold Queen Victoria holding the stirrup of Pio Nono!

Surely the Jesuits must have been deprived of their habitual cunning and sagacity, when they dotted out their map of England into Romish dioceses. They forgot the wisdom of their predecessors, who about two centuries ago strongly deprecated such a suicidal project to promote Popery in England.\* It is no common intervention of Providence,

\* Part I. pp. 122—124.



which should thus catch them in their own craftiness,"—which should "make the diviners mad"—We hail it, as a favourable omen, that the Court of Rome, under the influence of the Society, should thus have acquired no wisdom from adversity. Whilst itself in chains, it has dreamed of bringing all England under its dominion! Such delusions look like the visions of madness, rather than the designs of conspiracy—*velut ægri somnia*. They are like the convulsions of disease and approaching dissolution—not the grasp of fortitude and intellect.

Still let us not rely on national strength and wisdom. We must implore the arm and succour of Heaven to aid us in a righteous cause. It was by the divine blessing and assistance, that we escaped the dangers of the French revolution, and struggled through the long contest for our laws and liberties, our altars and firesides. Perhaps the next conflict may be still more tremendous—a war between Popery and Protestantism—between religious despotism and religious liberty. In such a strife, the Jesuits would lead the van against us. We trust that we are prepared for the encounter. Our cause is that of the Bible, our Country, our Queen, our Constitution.

## CHAPTER XIX.

THE SPREAD OF INFIDELITY IN ENGLAND CO-EXTENSIVE WITH THE SPREAD OF ROMANISM—ITS EFFECT ON THE WORKING CLASSES—THE GENTRY—THE CLERGY—MARIOLATRY—ITS INFLUENCE ON FEMALES—PROTESTANTISM AND POPERY CONTRASTED—SYNOD OF THURLES—THEIR RESPECTIVE INFLUENCE ON CIVIL LIBERTY—FREEDOM OF CONSCIENCE AND A FREE PRESS ESSENTIAL TO PROTESTANTISM—TRACTARIANISM—ITS ILLUSORY EXPECTATIONS—JESUITISM HOSTILE TO FREE INSTITUTIONS—ITS INABILITY TO REPRESS INFIDELITY—THE RESULT.

LOYALTY and patriotism are excellent qualities—they are the indigenous virtues of Britain; but they cannot avail against all dangers. There is confessedly a large portion of religious infidelity lurking in this country, both amongst the higher and lower classes. We think it is not so prevalent amongst the middle, or trading part of the community. But it infects a considerable number of literary men, especially those who live by the exercise of their wits. The question is, whether the presence of a Romish hierarchy, with all its pompous shows and processions—its bold assertions of modern miracles,—and above all, with that perpetual miracle, which it professes in Transubstantiation,\* will not greatly

\* The argument of Tillotson against Transubstantiation should never be forgotten. It may be thus stated in a logical form :—The belief of

multiply both secret and avowed unbelievers, and do much injury to what is now universally considered the moral and historic evidence of Divine Revelation. We are clearly of opinion that such will be the result, and we shall briefly state the grounds of that opinion.

It is notorious that in all Popish countries, infidelity is quite as prevalent as superstition, and that it extends to a large portion of the priesthood. "Amongst my numerous acquaintances," says Blanco White, "in the Spanish Clergy, I have never met with any one possessed of bold talents, who has not, sooner or later, changed from the most sincere piety, to a state of unbelief." \*—The unfortunate author became himself a living witness to this sweeping assertion. The moral consequences of any suspicions of infidelity amongst the Ministers of the Altar, can scarcely be appreciated in this free-spoken, free-printing, and free-thinking land. Amongst that portion of the labouring orders, already inclined to unbelief, the pomps and ceremonies of the Romish Church would chiefly excite derision and contempt. Admirers of mediæval architecture—men of mystic devotion—devotees of the Fathers, and Advocates of Apostolic succession, can view even Romish pomps and ceremonies and all the teachings of the Mass-book, with secret awe and solemnity, and with earnest desires and yearnings for their universal adoption. But to the keen enquiring eye of the mechanic or artizan, they look like so much imposture and hypocrisy. This is an age, when even Court ceremonies are curtailed—when Bishops have dispensed with their wigs—physicians with their gold-headed canes—when gentlemen dress in

Transubstantiation is founded on the contradiction of our senses. The belief of all other miracles is founded on their assent. *Therefore*, Transubstantiation contradicts our belief in all other miracles.

\* Doblado's Letters from Spain, p. 126.

blouses and round hats—when ladies of fashion affect almost a quaker-like simplicity—what then would be the effect of pompous processions of priests, adorned in Romish vestments, images of the Virgin, the Cross and the Crucifix, and all “the mummeries” of Popish pageantry? We have no hesitation in affirming, that it would greatly tend to bring real religion into contempt and suspicion—that it would impart a new impulse to popular infidelity, and provoke the sneers and scoffs of multitudes of the commonalty.

Its effect on the higher orders would be of another kind. Some, no doubt, would be allured into Romanism by these shewy exhibitions. It would attract the admiration of ladies, who frequent the opera and the ball-room. It would also tell upon those who like gorgeous spectacles, whether at the Church or theatre. But it would be weighed at nothing more than its worth, by the nobility and gentry of England. Such religious spectacles soon tire upon the eye; but they leave a long corroding canker upon the heart, particularly, if predisposed to indifference or mockery.

No one can have frequented genteel society without perceiving, how much latent, nay, even avowed infidelity, exists amongst our men of fashion, especially amongst those who have lived long on the Continent. Their doubts and shrugs they picked up abroad, but they have not forgotten them on their return. They still make merry with the monks and friars of Rome, and with all the trumpery they have witnessed at Naples, Venice, Madrid, or Vienna. Could they behold the same exhibitions in England, they would view her with the same irreligious scorn and contempt. They might allow their wives and daughters to go to mass, but they would beg to be personally excused the ceremony. They would become “honorary members of all religions.”

Now nothing can be more hazardous to the morals and

religion of any country, than to relegate the observances of religion principally to the female sex. In Spain and Portugal, France, and Italy, the consequences are notorious. Even in this country, the preponderance of females at public worship is marked—and at the Sacrament of the Lord's Supper, it is still more striking. But if Popery were to spread amongst us, the distinction would become far more apparent—numbers of women might be brought to confess—but few men would follow their example. The worship of the Virgin is pathetic to a woman, it is ludicrous to a man. So also it is, with vestments, bowing priests, tinkling bells, smoking incense, and all the pompous paraphernalia of Popery. The strength of intellect, and we fear, also, the hardness of heart enables men to despise, what a female may admire. But woe to England! whenever this contrast of feeling is exhibited, as it now is, on many parts of the Continent. The triumph would then lie between the Jesuit and the Infidel. The solid realities of Protestantism—the labors of the hardworking Curate, the appeals of this zealous minister would be exchanged for gaudy processions, idle holidays, mock fastings, real feastings, suspicious impressions, and all the mummeries of Lisbon or Rome—of Naples or Madrid.

Let us suppose, for instance, the late “National Synod at Thurles,”\* to have been enacted at Westminster—an Ecclesiastical spectacle, quite as splendid and imposing in its way, as our own late “National Exhibition of the Arts and Industry of all Nations.” We ask, whether the effect of such a religious ceremonial on the minds of the English people, would not have been manifested by a tremendous increase of National infidelity? Would not all the clubs of

\* For a detailed account, see Battersby's Catholic Directory, 1850, pp. 148—200.

London have resounded with laughter and derision? What would it have availed, that “nearly one hundred sat down to dinner?”\* What would it have availed, “that four Archbishops, twenty-four Bishops, seven Provincials of Religious Orders, three Secretaries, one Promoter, three *Masters of Ceremonies*, and eight Cantories,” made part of the company? What would have availed “the rich and dazzling vestments worn by the Archbishops and Bishops, or that the very Rev. Dr. Rock in his Hierugia should observe, “that a regal magnificence shone throughout the sacred ritual?” We submit, that this regal magnificence is by no means suited to our national taste in matters of religion; and that we cannot conceive any spectacle more calculated to bring religion into contempt and derision. It would have represented a serio-comic imitation of the pomps and vanities of the world.

Or, consider the effect of such exhibitions on the minds of men of literature and science. How would they have smiled “at the Very Rev. Dr. O’Brien, representing the Calceated Carmelites, or the Very Rev. Dr. Tobin, representing the Discalceated Carmelites? The Most Rev. Dr. Cullen, Primate, vested in amice, alb, cincture, pectoral, cross, stole, red cope, and rich mitre, between the assistant deacons,” &c.† —Truly we are not such foes even of the Romish Church, as to desire, that her religious ceremonials should afford objects of derision and laughter to our modern infidels. We do not desire to increase the number of the Voltaires, Eugene Sues, Quinets, &c. We cannot find pleasure in a mockery even of Romish ceremonials. But we are decidedly of opinion, that such Ecclesiastical exhibitions, introduced into England, are adapted to demoralize our press, and to ex-

\* Catholic Directory, 1851, p. 150.

† These are all literal extracts from Battersby’s Directory.

pose Christianity to general suspicion and contempt. "I have seen at St. Peter's, the Pope," said John Sterling, "in all his pomp, and he looked to me a *mere lie in livery*."

But the same mischievous results would still more powerfully ensue from the enormous demands on credulity, which are required by the Church of Rome. She claims to have worked in every age the same miracles, as those recorded in the New Testament. She claims, as we have already (Chap. XVIII.)—reported from the Dublin Review, the miraculous gift "of casting out Devils, speaking in strange tongues, healing the sick, curing the lame, giving sight to the blind, and raising the dead."—Now, in the minds of all our literary sceptics and unbelievers, such fabulous claims of the Romish Church are confounded with the miracles of Christ, the Evangelists, and Apostles. Few of them deem it worth their while to look into Paley, and still few would read "The Criterion" of Bishop Douglas. They *know* that the pretensions of Rome are false and futile. They *conclude* that the records of the Old and New Testaments are equally incredible and unauthentic.

When it is remembered that the divines of Rome, and more especially the Jesuits, seldom condescend to adduce historical evidence, and that their favorite argument consists in the infallibility of the Church, and the disputes and variations of Protestants,—it may be easily conjectured, what havoc would take place in the minds of literary sceptics and scoffers, if these Romish forgeries and falsities could be made the ordinary tests and criterions of our Protestant faith. The sole practical remedies, which the Jesuits have proposed in France, Italy, or any other part of the Continent, consist in destroying the freedom of the press, and the establishment of some Inquisitorial tribunals. To these, they have added, as a Corollary, the prohibition of the Bible, and a



huge Expurgatory Index of obnoxious publications. But, as it is not probable that this country would ever submit to such slavish restrictions, even these desperate specifics could not be relied upon. The plague-spot of infidelity would spread far and wide, without any dread of temporal or spiritual Courts. It would infect our schools, our Universities, our manufactories, till it reached our pulpits.

We have already admitted there is a mass of infidelity, secret and avowed, amongst different classes, and there ever will be, whilst human nature is the same, and whilst the theory of a Divine revelation is opposed to the pride of intellect, and the depravity of the human heart. Yet, all things considered, it must be confessed even by our adversaries, that the cause of Christianity has been ably sustained both by Churchmen and Dissenters ; and that the power of Christianity is, at the present period, more strikingly evidenced in this free and highly civilized land, than in any other part of the world. The majority of mankind will always judge of the truth and merits of a religion, from its practical effects. Till it can be shewn, that Popery, Mahometanism, or Paganism can produce an exhibition of human order and happiness, more solid and general, than has so long existed in England—Christianity, as embodied in Protestantism, may confidently appeal to our own history and experience.—*It has the promise of the life which now is, as well of that which is to come.*

But it is essential to this moral, social, and religious superiority, that we should retain our free press, our free constitution, and our free profession of religious opinions. These are privileges, of which Romanism and the Jesuits now seek to deprive us. Despotism has succeeded on the Continent in beating down free institutions. The free press of England still stands,—but it stands alone, and it stands amidst ruins. The

free use of the Bible is most essentially connected with the freedom of the press. It is the Palladium of our liberties. It is identified with our free and Protestant constitution. The Jesuits would pretend that such freedom, whether political or religious, terminates in revolution and infidelity. We point to our country for the refutation. We dare them, with all our errors and imperfections, to produce any Popish country, which has ever displayed so much real and practical Christianity, or which has enjoyed such National security. The reason is plain and obvious. Without the right to think and judge for ourselves, there can be no exercise of conscience. If men blindly and implicitly bow down to authority, whether in church or state, all appeals to conscience are destroyed. We cease to be free agents. We commit ourselves to the care and guidance of others. Our moral faculties become dwarfish and inert. In such a state, Protestantism could not long survive. It demands light and liberty. It delights to *try all things, and to hold fast that which is good*. Like the noble Bereans, it will take nothing upon trust or official authority. It searches, scrutinizes, appropriates and assimilates truth. It then pronounces conscientiously and audibly its own—AMEN.

This is Protestantism. This is liberty of conscience. This is *to use liberty without abusing it*. The liberty of Protestantism has been enjoyed too long in England," says Lord John Russell in his Letter to the Bishop of Durham, "to allow of any successful attempt to impose a foreign yoke on our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation, which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious." We feel the fullest confidence in these patriotic anticipations. Yet is it vain to deny, that powerful efforts are now exerted to rob

Englishmen of their attachment to Protestantism, to repudiate the spirit of the Reformation, and to induce us to fall back on Popish doctrines and traditions. The authority of the Church is exalted, to depress the rights of free enquiry, and Confession to a priest is proposed, as the best method of quieting our consciences. The pompous ritual of Romanism is preferred to the beautiful simplicity of our English service, and the whole of our worship is made to resemble, as nearly as possible, the aspect and semblance of Popery.

Now, whoever would know how these Anglo-Catholic movements are viewed by the Jesuits in France and Italy, should consult a long note in M. Crétineau-Joly's History of the Society of Jesus.—Vol. VI. p.p. 90—92. It is far too minute and personal, to allow of transferring it into these pages. Suffice it to observe, that it gives a brief chronological review of Anglo-Catholicism,—its origin and progress from 1833 to 1845, and that it expresses the highest satisfaction at its rapid diffusion. We can only afford space for part of the closing paragraph: “The new School is doubtless flattered with the idea, that some day it will be followed by the Faithful of the three kingdoms. It is said, that more than once intimations were given to this effect. The Catholics remain unshaken, but many followers of Pusey, persuaded by the truth, do not hesitate to abjure the theories in which they were involved. They are searching for a complete logic. The Romish Church offered this. They have accepted it. This School, in consequence, finds itself in an inextricable embarrassment, and it must either draw back, or advance, under pain of suicide.”—

Oh! could we see ourselves as others see us!

These Jesuits have for once spoken the truth. They well know the strength and weakness of our cause. If Romanism

can be opposed with success, we must fight the battle in the same trenches as the first Reformers. It is too late to change our ground, to take up new positions, or adopt a fresh system of tactics. All attempts at parley or compromise are sure to end in disappointment and defeat. Whoever wishes for Romish unity must repass the Rubicon.

But we have somewhat digressed. We were examining the stability of English protestantism against the attacks of modern infidelity, and considering, how far that stability would be affected by the presence of a regular Romish hierarchy in this island. We have already expressed our belief, that the progress of Popery in Great Britain would be accompanied with a corresponding progress of unbelief. To this conviction we strongly adhere. England possesses an indigenous hatred of Ecclesiastical tyranny. It has grown with her growth, and strengthened with her strength. We have an inborn contempt of trick and imposture. We like our religious teachers to be plain and intelligible in their modes of instruction. The mysteries of Christianity we receive, on the authority of the New Testament, not on any occult traditions reserved from our view [*Disciplina arcani*]. We are quite content to grant to others that freedom of judgment, which we claim for ourselves. Nor do we think it either practicable or desirable, that all should think exactly alike, if they agree in holding the essentials of Christianity. We think that a beautiful variety, rather than a dead uniformity, is the leading characteristic of the kingdoms both of providence and of grace. That even the most essential doctrines of Revelation should be held, not merely as points of orthodoxy, or articles of faith, but as convictions of heart, and dictates of conscience. It is this which secures the respect of infidels, even when we fail to convert them. It is this, which restrains though it cannot annihilate the spread

of infidelity. We challenge Popery—still more Jesuitism—to exhibit any such defensive energy.

A Religion, which depends on the authority of the Church and on implicit faith, does not appeal directly either to the intellect, or to the conscience. It is altogether objective. It founds its claim (*ab extra*), on something external, not included within ourselves. Belief, in that case, is not the result of inquiry or conviction. It consists in our reliance upon others. It is the effect of submission and obedience, not the working of our own faculties. We say, that such a religion is not proof against the attacks of modern infidels. The reason is obvious. Modern Infidelity is, more or less, the result of individual energy, enquiry, and exertion. It may be blended with early prejudice—with imperfect education, with an evil heart and a corrupt life. Still, it has obstinately worked out its own development. The infidel always *thinks* he can give a reason for his unbelief. He has *thought* of the difficulties of a Revelation, and he deems them insuperable.—Now, let such a man live amongst Romanists, and he has scarce a chance of ever becoming a convert to Christianity. The people around him take every thing upon trust. They have examined nothing. They confide in their priest. They are absolved by their Confessor. We affirm, that infidelity, in such a position, must ever be on the increase. It thrives in the atmosphere of implicit faith—of pretended miracles—of pompous ceremonies, and of antiquated superstitions. It lives in an exhausted receiver. It thrives amidst suspended animation. Mental activity, however abused, must essentially overmatch ignorance, torpor, and superstition.

The Jesuits deride Protestantism as *Egoism*—as subsisting on the belief and conviction of the individual. They contrast it with that traditionary faith, which has been

delivered down in succession from the first ages of the Church. We are quite content to admit the distinction, and we affirm, that it is in this very difference, the superiority of Protestantism is manifested, in her disputes with modern unbelievers. It must be so. No truth, however indubitable, can be appropriated or made part of ourselves, without this process of digestion and assimilation. What should we say to a man, who exclaimed "I will trust to Euclid's elements—they have been granted as true in every age."—Allowing that he was justified in admitting universal testimony, as a ground of trust, yet his assent could not be of the same worth and force and vitality, as if he had mentally grappled with each proposition.—But how much more does this argument tell in matters which relate to conscience—to our moral conduct, and our eternal welfare? Remember, we are considering this distinction, solely as it relates to *unbelievers*—to "the ability to give an answer for the faith that is in us."—In this way it is, that Protestantism has, in every age and country, manifested such a decided superiority over Popery. Papists have been compelled to fly to physical force—to restraints upon the press, and the terrors of the Inquisition. They have denounced freedom of enquiry, and endeavored to keep the bulk of the people in darkness and ignorance. But this is a virtual confession, that they cannot, like Protestants, fairly cope with the weapons of unbelievers. It is an admission, that *their rock is not as our rock, our enemies themselves being judges.*

Nor with all the aid of the magistrate, nor all the terrors of the Inquisition, have they succeeded in keeping infidelity at bay. Look at Rome and Italy at this moment. Consider how little the multitudes of the clergy—the hosts of Monks and Friars—the pomp of Cardinals, and the craft of Jesuits have availed, to keep down the numbers of open and avowed



unbelievers. Contrast such a spectacle with England. Remember that Bibles, in every tongue, were sold—nay, almost given away—at our late Exhibition. Remember the order, the quiet—the absence of all attempts at riot which prevailed, during that magnificent display of art and industry. Think of the millions who were their own masters, *who kept themselves in order*. This, we say, is a powerful and practical illustration—that the free use of the Scriptures qualifies a nation to use its liberties without abusing them—to wield the energies of a free constitution, and meet infidelity in the fair and open field of controversy.

Nor let it be supposed, that this superiority is confined to the solitary student in Theology—to those, who cultivate divinity as a science. It depends far more on practical piety, than on speculative knowledge. In mere theological attainments, the Jesuits of Rome are perhaps equal to those of England, or of any other country in Europe. It is in the practical development—in the application of the doctrines of Christianity as affecting the heart and conscience—the daily life, walk, and conversation—that Protestantism discovers her real superiority over all second-hand and traditional forms and theories of religion. *Now we believe*, said the Samaritans—*not because of thy saying; for we have heard him ourselves, and know, that this indeed is the Christ, the Saviour of the world*. And it is this personality of practical knowledge which is enjoyed by every cottager who reads the New Testament, and who applies it to his own heart and conscience. The man may not be able to appeal to Councils or Synods, in his dispute with an unbeliever; but he carries about with him a kind of knowledge, which is far superior to all that Academies or Colleges can furnish. Such a man might almost be trusted with a Jesuit. His strong convictions, his honest simplicity, his unflinching faith,



would enable him to resist all the art and sophistry of his learned antagonist. And if an infidel were to drop in, during the debate, he would at once discover the mighty gulph, between the honesty of the one, and the craft and duplicity of the other. Nor would he be slow to confess, that if Christianity could admit of defence, it would come from the cottager, not from the disciple of Loyola.

It is of importance to take these things into consideration, now that efforts are employed by a large and influential party, to change the *venue* of the trial between Popery and Protestantism. It is thought by some, that Luther and the Reformers may be discarded, and that we may pick and choose out of Romanism, just as many doctrines as we please. They distinguish this eclecticism, by the name of Anglo-Catholicism. A more fatal blow could not be inflicted on the religion of our country. Such a modification of Romanism could not long make head either against Popery, or Infidelity. It is a hybrid which has no power of propagation. It is needless to show its weakness against Popery.—Its mischiefs amongst ourselves are already notorious. We trust, the foregoing arguments, supported as they are by the history and experience of Continental Europe, more especially of France—may suffice to evince its inability to withstand the attacks of modern Infidels.

In the spirit and tendency to beat down individual enquiry, and to substitute ecclesiastical authority for the freedom of mind, what is termed Anglo-Catholicism does not essentially differ from Popery. It seeks to encourage reliance on the authority of the Church, rather than to promote individual zeal and activity. This kind of teaching is alike calculated to injure the clergy and the laity. Nothing can be more hurtful to the clergy, than to magnify their official rights and privileges, to aspire to prerogatives which can never be his-

torically proved, or, if proved, which could never be practically maintained. The real respect which is due to the clergy will never be denied them by those, who love their ministrations. But it must result from the faithful and energetic discharge of their duties. If the laity could be brought to lie prostrate before them, as the successors of the Apostles, they would exhibit any thing, rather than an Apostolic ministry. We should have the pomp and parade of Popery, with all its attendant vices and licentiousness. Rites and ceremonies would go a very little way against the sneers of infidels and the scoffs of the profane. Nothing short of exhorting every man to *work out his own salvation with fear and trembling*, yet with firm reliance on the merits of Christ and the aids of the Holy Spirit, will ever uphold sound and effective Christianity. All beside is fiction and Jesuitism. It may impose on the credulous,—it may satisfy the careless—it may please those who are delighted with the pomp of a theatrical worship. It will not avail to satisfy the earnest and sincere believer. Nor will it prevent the unbeliever from enlarging the sphere of his demoralising influence. Popery can never maintain itself against infidelity, with a free press, or with free and popular institutions. One sacrifice of freedom would only conduct to another, till England would resemble Austria, France, or Italy, by a moral, social and religious decline, terminating in the downfall of constitutional government.—The present state of Continental Europe supersedes all further argument.—*Circumspice.*

## CHAPTER XX.

POSITION OF ENGLISH PROTESTANTS SINCE THE LATE POPISH INVASION—ATTRIBUTABLE TO THE JESUIT PARTY—NECESSITY OF UNION AMONG PROTESTANTS—THE BIBLE—ITS TEACHINGS—CHILLINGWORTH—THE TRACTARIANS—THE SCHOOLMEN—THOMAS AQUINAS—THE CONFESSIONAL—OUR NATIONAL DANGERS—DANGERS OF THE CHURCH OF ENGLAND—ITS PRESENT STATE CONTRASTED WITH THAT UNDER JAMES II.—OUR DUTIES, CIVIL AND RELIGIOUS—PROTESTANTISM IMPERISHABLE.

It may be proper now to submit some general reflections to the reader's consideration. They result from the view which we have taken of the Jesuits and their proceedings, more especially, as they relate to our own Church and country.

It cannot be doubted, that England now stands in a different position to Popery, from any period of our history since the Reformation. Never since that period have we beheld a regular Popish hierarchy established amongst us. Never since that period, has the Pope of Rome ventured to treat England as a papal province, to nominate archbishops and bishops with territorial districts and dioceses, covering the entire Island. It is a new spectacle to behold our chief towns and cities designated as Episcopal Sees, under the dominion of the Papacy. The assumption is insolent, and the division is in a certain sense theoretical. It is an invasion

of our realm, in defiance of our Queen's rights and prerogatives. It is in direct opposition to the desires and wishes of the people of England, Wales, and Scotland. Still, it is an historical event,—an Ecclesiastical movement against our National Church—a plot and conspiracy against our Protestant Religion, as interpreted by the Reformation.—It is a project in embryo, and it is natural to enquire, *Who were the authors of this project?*—

The Jesuit party, being supreme at the Court of Rome, there can be no question that the plan originated in their schemes and devices. Pope Pius, indeed, acknowledges as much, in his “Apostolical Letter.”—“We intrusted the whole affair to the grave and serious study of our venerable Brothers, the Cardinals of the Roman Church, *constituting our Congregation of the Propaganda*. Their sentiments having been altogether conformable to our desire, We resolved freely to approve of it, and to put it into execution: For which reason, after having weighed with an accurate consideration all this affair; of our own motion, of our certain knowledge, and by the plenitude of our Apostolical power, We have decreed, and We do decree, that there be re-established in the kingdom of England, the Hierarchy of ordinary Bishops, according to the common rules of the Church, drawing their denominations from their Sees, which We constitute, by the present Letter, in the different districts of the Vicariates Apostolic.”

All this is sufficiently high-sounding and magnificent. It tones in the English ear, like something between Lilliput and Brobdignag. Yet it will tell amongst English Romanists, and upon all who think favourably of Romanism. *It cannot be destroyed by mere act of Parliament*. It must be met by the Protestant vigour of the People. It must eventually depend, under Providence, on our own vigilance, zeal,

and exertions, our love of the Gospel and our value of the Holy Scriptures,—whether we shall retain our present position as Protestants, or whether we shall be transferred to the care of the Pope, and the patronage of the Virgin Mary. This is the burden of Pio Nono's earliest orisons and his latest vespers.—“ We have implored the aid of the most Holy Virgin Mary, Mother of GOD, and that of the Saints, who have illustrated England by their virtues, to the end, that they might deign by their intercession with God, to obtain for us the happy success of this *enterprise*.”\*

Such is the papal prayer, such the decree which has gone forth against England. We repeat, that mere contempt and derision will not suffice. We must assume a position of defence, nay, of resistance. We must go round our Zion, and count her bulwarks. We must examine every part of her battlements. We must strengthen whatever is weak, and restore whatever has fallen.

The safety of every beleaguered fortress mainly depends on the unity of the garrison. Traitors, within the citadel, are far more dangerous than open enemies. Our safety, our unity, depends on concerting common measures against the common adversary, not in keeping up party feuds, or remembering ancient grudges. Amongst Protestants, there always were, and ever will be, some varieties of opinion on the minor and debateable points of faith and doctrine. It is not, that we really differ more than professed Romanists, but that such differences are recognized and avowed. The Ultramontane and Cismontane, the Jesuit and the Jansenist, the Dominican and Franciscan, differ quite as much in matters of doctrine and of discipline as Protestants, whether Churchmen, or Dissenters. But it is the genius of Protestantism to be free, and candid, and unreserved, in the

\* Apostolical Letter of Pius IX. 29 Sept. 1850.

avowal of peculiar and distinctive tenets, nay, to put them too much in the foreground. Whereas, it is the policy of Rome, to hide and conceal her schisms, under the name of *Catholicity*.

This candor and sincerity on the part of Protestants, though highly honorable, is not always advantageous or expedient. It gives us the appearance of being less united than in reality we are. To manifest this interior and essential unity, we are now called upon to act, wherever we can, in harmony and concert—to show, that we have one heart and one soul in our love of Protestantism, and our abhorrence of Popery. “The Bible,” said Chillingworth, “is the “Religion of Protestants,” and no other standard should be raised amongst them, when conflicting with Papists. The Churchman has his Prayer-book, the Dissenter his Hymn-book, the Presbyterian his Confession. These are only regimental distinctions. The army is one. It hoists one common standard in the war with Popery. THAT STANDARD IS THE BIBLE.

So long as we march together under this standard, our Unity is plain and visible. The centripetal force is paramount. Like gravitation, it subdues and subordinates every minor influence. Whenever we cry up party distinctions, we become schismatic. Whenever we exalt private shibboleths, we become sectarian. Protestantism admits of but one standard, and sanctions no other. We all appeal to The Bible. The Bible is our unity. We need no more.

This it is which renders the English Tractarians, schismatics, amongst English Protestants; and this it is, which makes the Jesuit historian assert, they must either advance, or retreat. It is impossible to remain neuter. It is impossible to take a middle course. They must be absorbed in one or other of the great contending forces. They must take their choice—the Pope, or the Bible—Rome or England.

Every thing is preparing for a great and final conflict between Popery and Protestantism. The option, the alternative is—the WORD OF GOD, or the word of man, the craft and wisdom of the world, or, the simplicity and artlessness of the Gospel.—*Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.*—To this maxim and criterion, the Jesuits have always been opposed. To this, the schoolmen, the school-logic, and the entire system of mediæval Theology are cumbrous and unwieldy obstacles. It is the object of the New Testament, to render the perception of saving truth almost intuitive,—to make the path of holiness so plain, that “the wayfaring man, though a fool, shall not err therein.” Isaiah xxxv. 8.—to prove, “that the foolishness of GOD, is wiser than men, and the weakness of GOD stronger than men :” (1 Cor. i. 18—31.) and this course has been adopted, to stain the pride of human glory, “that he who glorieth, may glory in the Lord.” But the whole scheme of Papal and Scholastic Theology is founded on another basis. It buries the Scriptures, the Word of GOD, under piles of contradictory argumentations and disputes. When Thomas Aquinas, the greatest of the Schoolmen, came to die, he could only exclaim,—“Being of beings, have mercy on me !” *Ens entium, miserere mei !* or, in the language of a Christian —“GOD, be merciful to me a sinner !”—Had he never formed a syllogism, he would still more strongly have felt the same conviction.

Some twenty years have now passed, since this mediæval theology was revived amongst us. It grew up at Oxford, favoured by Collegiate habits. It was pretended, that Protestantism was too plain and easy ; that the New Testament required an interpreter ; and did not carry with it its own credentials ; that the Fathers must be called in to attest its



meaning. It was then found that Luther and the Reformers were rebels and traitors to the Catholic Church, and that we must gradually retreat towards Rome. The doctrines of the Reformation were nibbled at one after another. We had made too much of Justification by faith, and too little of the merit of good works. The fasts and festivals had not been sufficiently regarded, and the plain truths of the Gospel had been made too plain for the common people. We had forgotten to keep the *secret, disciplina arcani*. But now, forms and ceremonies were magnified into realities. Sacraments were made the titles and the tests of holiness instead of the means and symbols of grace. The Clergy were exalted as Successors of the Apostles, and the laity exhorted to adopt them as Confessors.

Can we wonder, that during these twenty years, Popery should have been advancing with such rapid strides? Can we wonder, that with so many "becks and nods, and wreathed smiles," the Pope should have thought we were in love with the Papacy? The Jesuits were amongst us to report from time to time the increasing converts. Fellows and Tutors of Colleges led the way. Parochial Clergymen threw up their livings. Curates followed. Young Collegians would not take Orders. The Protestants, they said, had no Orders to confer. Crowds of ladies and gentlemen discovered that we were only heretics and schismatics. Of those who remained, some murmured, others mutinied. Some would not read the Service of the Church, but strove to intone it—some turned to the altar, and forgot the Congregation—others set up Crosses—some forgot theology, and studied mediæval architecture—pews were thrown down—painted windows multiplied, and every thing was made, as nearly as possible, to resemble Popery. Protestantism became so much at discount, that it was thought best to ignore

all the Continental Churches, to deny the validity of their Orders, and to leave them to God's uncovenanted mercies. As to the Dissenters, they were viewed as Pagans, utterly devoid of any Christian privilege, "being aliens from the Commonwealth of Israel, and strangers from the Covenant of promise."

We submit, that this was nothing less than a virtual abjuration of Protestantism, and that by such invitations to Rome, we have provoked her recent aggression.

We ask then,—in plain English,—Are the Jesuits, under these circumstances, to become our masters and teachers? Shall we continue to enjoy the blessings and advantages of the Protestant Reformation, or are we to go back into the bosom of the Romish Church? Shall this great, free, happy country become a province of the Papacy, an appanage to Rome? If we are tired of our independence in Church and State, now is the time to make the surrender. If we are weary of reading the Bible, now is the time to resign it to the Romish hierarchy. They are here on the spot, waiting to receive our confessions, to administer penance, and reconcile us to the Papacy. Pio Nono assures us, that he shall be most happy to readmit England into the bosom of the Church. *He reminds us of the happy times of James the Second.* But we must surrender at discretion. No half-measures, no truce will avail. We must either adhere to the principles of the Reformation, or we must totally abjure them.

There can be no compromise between Popery and Protestantism. Popery has its variations; so has Protestantism, and the variations of the one, correspond, in some respects, to the variations of the other. If you are a Papist, you may be Ultramontane, or Cismontane. You may believe the Pope to be personally infallible, or only officially infallible, when united to a Council. So, if you are a Protestant, you may prefer an Episcopal, or Presbyterian form of Church government.

One may like a stated liturgy, another prefer unpremeditated prayer. And so it is with free and popular Constitutions. England prefers a Constitutional Monarchy. The American States prefer a Constitutional Republic. But they agree in this, that both are free, and both equally opposed to tyranny and despotism. It is the freedom of enquiry and the freedom of conscience which constitutes the Rubicon between Popery and Protestantism. The distinction of Churchman and Dissenter cannot affect our common Protestantism, if we appeal to the Bible, not to Fathers, Schoolmen, and Councils. We alike are followers of the Reformers, if we uphold liberty of conscience. But let the authority of the Church be substituted, and the tie is broken. You abjure Protestantism—You submit to Popery.

It is indispensable also to maintain the union of civil and religious liberty, because they must stand or fall together. No Protestant country can remain long in a state of slavery. No Popish country long in a state of freedom. Well acquainted with this fact, the Jesuits are always endeavoring to destroy a free Press and a free Constitution.

Nothing is so much at variance with individual liberty, as the tyranny of the Confessional. The pretence, that they only wish to act as soul-physicians, to know your mental ailments that they may have the power of relieving them, is the merest imposture. First, they consider all mankind as sick, and demanding their chirurgical assistance. Secondly, they desire you to recount all the wicked thoughts, which may have passed through your mind, and thus to lay you prostrate in their presence. Yet this is the practice which is defended by Doctor Pusey, and which has been lately detected at Leeds by the Bishop of Ripon. We ask, how such conduct practically differs from Popery, or whether it be compatible with the rights and privileges of Englishmen?

Would any English husband, or father, allow his wife or daughter to be examined by these spiritual surgeons or physicians? Or, if he did submit to such degradation, would he be qualified to uphold the rights of our free constitution? We are so accustomed to view these questions exclusively with relation to religion, that we forget the havoc and destruction which they would inevitably bring on all our civil and political privileges. We conjure our fellow-countrymen to reflect, that, without maintaining the integrity of Protestantism, they cannot long maintain the liberties of England.

It is one of the pretences of Jesuitism, that the ecclesiastical power ought to be superior to the civil. But there is no foundation, either in the New Testament, or in the experience of Christendom, for any such ecclesiastical supremacy. In the New Testament, our Saviour plainly asserts, that "his kingdom is *not* of this world," and he commands his followers to "render unto Cæsar the things which are Cæsar's, and unto GOD the things which are GOD'S." This is drawing a plain and intelligible distinction between matters relating to this world, and matters relating to that which is to come. As to history it invariably tells us, that Rome, which has affected to hold both the temporal and spiritual sword, ever has been the most tyrannical and despotic, yet the most helpless of governments. But why should we look back on the past? Contemplate Rome as she now is, garrisoned by France, encompassed by rebels, thronged by infidels.

The strongest and best influence which Christianity can exercise over the national councils, is that which Protestantism now exercises over our own free and happy Constitution. It aims at no superiority, in the administration of temporal affairs. Yet it inspires, animates, and to a certain degree, controls all the measures of our National policy. Mark

its influence on the slave trade, and then you will behold its beautiful and transforming energy. More than this could only end in that spiritual despotism, which is always combined with civil tyranny. The first step would be, to interfere with the rights of Protestant Dissenters. The next, to place limits to the freedom of the press. We can all remember Laud and Strafford, and the unfortunate Charles. Can we desire another civil or religious war in England?

We wish that we could derive comfort or satisfaction, from comparing a still later period of our history, viz. That of James the Second—with our existing perplexities and dangers. But the contrast is obvious. No doubt the Jesuits were then equally busy and active.\* But they were opposed by the great body of the clergy, who joined the dissenters in withstanding Popery and arbitrary power. Nay, they were opposed by the great body of the secular part of the Romish clergy. This will be evident to all who read the *Memoirs of Panzani* as edited by Mr. Berington.† The Romanizing part of our own Church was small and insignificant, and even the non-Jurors furnished but few recruits to Popery. The trial of the bishops had endeared them to the nation, and their scruples of conscience respecting allegiance to William, had no connection with their mystic and ascetic piety. The University of Oxford, as represented by Hough and the Fellows of Magdalen, might then be relied on, though Obadiah Walker, Parker, and a few others amongst them were traitors. Popery was then at a great discount, and neither tutors or undergraduates would have relished any approximation to Rome. But, when the crisis was passed and the Revolution effected, the Romanizing party again began to rear its head. That party was never cordially attached to the House of Hanover. It felt no at-

\* Part I. pp. 119—122.

† London, 1813.

tachment to a reformed or Lutheran dynasty. It preferred the old stock of the Tudors and Stuarts.

We can fancy such a preference still lurking in the bosoms of some, who are now yearning for Synods and Convocations. But the voice of the people of England is against them. We want no revolutions in Church or State. We are satisfied with our existing Protestant Constitution.—Is it prudent or expedient, to rouse the spirit of religious discord, to beat “the drum ecclesiastic,” and once more to disturb the public peace, by raising questions of controversy between Churchmen? Shall we recal the days of Hoadley, Atterbury, and Sacheverell?

If so, the Jesuits would obtain their hearts’ desire. They would delight in the confusion. The element, in which they thrive and prosper, is Protestant strife and contention. Nothing would so favour “*the Enterprise*” of Pio Nono, as violent disputes between Churchmen and Non-Conformists, except, the still higher treat of beholding the Clergy at war with each other. Already we grieve to discern the symptoms of “wars, and rumours of wars.” Some High Churchmen have begun to whisper doubts about the Queen’s supremacy, as Head of the National Church. They also entertain scruples respecting ecclesiastical allegiance. They have held one Convocation under rather ominous auspices. The Primate of all England has been outvoted by his own Provincial Bishops. He has been well-nigh excommunicated by the Bishop of Exeter. It is impossible to predict the result—but every man can anticipate the danger. Let our Episcopacy be once at open variance, and the Jesuit will unite with the Radical in effecting the ruin of the Establishment.

Amongst the dangers which may hereafter threaten this Protestant realm, we must reckon that vast emigration of Irish Papists which has already taken place, and which is



still in action. It is computed that more than a million of Irish Romanists have quitted their native land for America. They carry with them the bitterest hatred of England, defiance of her laws, and scorn of her religion. They are hurrying to a land, where all their animosities will be nurtured, where they will be taught to anticipate revenge. Along the banks of the Ohio and Mississippi are numerous stations of priests and Jesuits, who will delight to embitter their recollections of Ireland, and provoke their detestation of England. Should an opportunity offer, they will not be slow in doing every thing in their power to injure and distress.

The time may come, when England may be menaced by foreign invasion, or by internal insurrection. Ireland is always precarious. It is then those exasperated exiles would look for the day of vengeance. How gladly would they combine with any Popish or Infidel party to overturn our church and monarchy! The longings of "The Dublin Review" would then be gratified. The Jesuit would then be requited for past disappointments. The ghost of Garnet or Parsons might enjoy the triumph.

We deem it right to look forward to contingent dangers, that we may pray and provide against them; above all, that by the timely union of Protestants, we may call down upon ourselves and descendants the mercy and blessing of heaven. It should remind us also to adopt every method for the spread of Protestantism in Ireland, and always to remember the long arrear we owe to that unfortunate and distracted country.

These are topics for grave and serious contemplation. They demand deep national prayer and supplication. If we value public peace and prosperity—if we prize civil and religious liberty—if we love the Protestant faith—if we dread the return of Popery—then should we turn with one heart



and soul to beseech Him, who maketh "men of one house to be of one mind," that we may still dwell together, like brethren at unity. It is not only our own country, but Europe and the world at large, which claim this earnest intercession. Look at the state of the foreign Protestants. Remember how they are beleaguered and menaced by surrounding foes. Look at France, Italy, Piedmont, Austria, and think of the critical state of Protestantism throughout the range of the Continent. Then turn to our own Colonies. In several, the papists are far more numerous and powerful than the Protestants. Conceive the troubles and mischief which would be excited by any loud or lasting religious dissension in the parent land, Think what opportunities would be afforded the Infidel to make common cause with the Jesuit, in aggravating our difficulties. It is true that England would probably rise superior in her struggle to maintain her Protestant laws and liberties. The entire force of the Continent could not, we firmly believe, beat down and subjugate the Protestant spirit of Great Britain. But how great would be our sufferings, how severe our trials! How many of our beautiful and nicely-balanced institutions would perish in the conflict! Suppose the noble vessel—the Church of England—to break from her moorings, as laid down at the Reformation, and to drift amongst the quicksands of Popery—what havoc would be necessary to lighten her and clear her decks! Even if the vessel escaped, it would be with great loss of her present equipments. She might perish!—yet Protestantism would survive. The cause of the Reformation can never perish. Should the Anglican Church cease to be the tower and strength of Protestantism—should the treason of her clerics, or the mocking of her laics proclaim to the people of the land, that we could no longer confide in their skill and fidelity to oppose the common foe—then, we doubt not, Provi-

dence would present some other standard, around which the cause of civil and religious liberty might rally its undying energies. The cause of the Bible can never perish. National churches may pass away.—Empires may disappear—Dynasties may come and go. Commerce may change its masters.—The cause of civil and religious liberty will weather the storm. The Bible is the pilot to guide us through all our difficulties. It drove the Jesuits heretofore from Russia, and, if necessary, it will hereafter expel them from England.

In thus exposing Protestants throughout the world, to one common danger, it seems the gracious intention of Divine Wisdom, to remind them of their common origin—to bid them “look unto the rock whence they were hewn, and to the hole of the pit whence they were digged.” We have so long in this country enjoyed unmolested the blessings of the Reformation, we have each so long “sat under his vine and under his fig-tree,” that we have forgotten the perils of our forefathers, and almost ceased to value our privileges, as Protestants. Hence, the love of many has waxed so cold, that they find more pleasure in magnifying each other’s differences, than in contemplating their common unity. A party has arisen amongst us, who “already have gone back in their hearts into Egypt,” and who profess to regret the boldness of the Reformers—who are ashamed of “the Protest,” and who prefer the name of *Anglo-Catholics*. Amongst Protestant Dissenters, there are not a few who are so fond of their own denomination, as Baptists, Wesleyans, or Independents, that they appear to hide their common union, and to forget their common origin. Nothing but the perils of Protestantism can bring us rightly to estimate the privileges of the Reformation. Nothing but a Cardinal in our Metropolis, Popish Bishops in our towns and cities, Colleges of Romish

Priests and Jesuits, can wean us from party feuds, and alarm us again into the dread and horror of Popery, This is the lesson, which we are now called to learn. Peace and undisturbed tranquillity could not have taught it. Nothing but a siege can put an end to party quarrels in the garrison. Nothing but the Pope, "the man of Macedon," at our gates could bring us to unite. There is no alternative. We must either unite, or surrender.

The great majority of the people of England are sincerely attached to the English Church. They have always considered it the strength and glory of the Protestant Reformation. But that Church would cease to command their love, if it became allied to Popery. Rather than submit to the Confessional, they would sacrifice the Establishment. Rather than symbolize with the Church of Rome, they would quit the Church of England. The fairest, the noblest form of Protestantism would then expire. She would fall a guilty suicide. But Protestantism would survive the disaster. The cause of the Reformation is imperishable. It can never die, till liberty is destroyed, the Confessional established, and the Bible prohibited.

## APPENDIX.

THE FRENCH PROTESTANT CHURCH—ITS PERSECUTIONS.

A.D. 1550—1850.

ORIGIN OF THE FRENCH PROTESTANTS—THEIR CONNECTION WITH THE CHURCH OF GENEVA—HUGUENOTS—PERSECUTED BY HENRY II.—REST UNDER HENRY III.—OPPOSED BY THE HOUSE OF GUISE—HENRY IV.—EDICT OF NANTES—ITS PROTECTION NOMINAL—THEIR MEN OF LEARNING—LOUIS XIV.—DIFFERENT PLANS FOR CONVERSION BY THE JANSENIST AND JESUIT—METHOD ADOPTED—VARIOUS EDICTS—ORDER ISSUED BY LOUVOIS—RENOVATION OF THE EDICT OF NANTES—ITS CONSEQUENCES—A NEW EDICT BY LOUIS XIV.—LEGAL EXISTENCE OF THE HUGUENOTS IGNORED—THEIR SUFFERINGS—OBTAIN A LEGAL RECOGNITION AS “NOT CATHOLICS”—THE REVOLUTION—ITS EFFECTS—THEIR STATE UNDER NAPOLEON—RESTORATION OF THE BOURBONS—THEIR PERSECUTING SPIRIT—THE RESTORATION OF THE JESUITS TO POWER AND INFLUENCE—OUTRAGES ON THE PROTESTANTS IN THE SOUTH OF FRANCE—THEIR CONDITION UNDER LOUIS PHILIPPE—THEIR PROSPECTS UNDER LOUIS NAPOLEON—SYMPATHY AND FELLOWSHIP—THE DUTY AND PRIVILEGE OF ENGLISH PROTESTANTS—CONCLUSION.

THE Protestants of France have always been viewed with much interest and solicitude by the Protestants of England. In their earliest records, they are generally styled Lutherans,

—not perhaps so much from any attachment to the peculiar doctrines of the Saxon Reformer, as from their strong opposition to the Church of Rome. Certain it is, that about the middle of the 16th Century they entered into a fraternal communion with the Church of Geneva. This resulted partly from the vicinity of Switzerland, and still more from the extraordinary zeal and exertions of Calvin, Beza, and Farel. They early acquired the name of *Huguenots*, but its origin and etymology are uncertain.

The storms of persecution soon awaited them,—yet several princes of the royal family, and numbers amongst the nobility adopted their sentiments. No part of the Reformed Church has been so frequently and so severely tried, as the Protestants of France. So early as 1548, they underwent a dreadful persecution under Henry II. After a solemn procession, many were burnt near Boulogne. The king, who was present at this spectacle, was shocked to such a degree, that he could never forget it, and complained to the end of his life, that at certain times it seemed present to his eye and haunted his understanding.\* Even the peace which they obtained from Henry III. in 1576, was only the prelude to that long civil war which the house of Guise, instigated by the Roman Pontiffs, had devised for their destruction. But the Huguenots, headed by leaders of illustrious rank, combated for their religion with various success. These civil commotions which depopulated France, carried on with all the horrors of pillage and massacre, were at length calmed by the fortitude and prudence of Henry IV. He granted to his Protestant subjects the Edict of Nantes, but fell a victim to the revenge of Rome.†

The French Protestants were early distinguished by men

\* Modern Universal History, vol. xx. p. 402

† Part I. pp. 55—57.

of the most profound learning and the most devoted piety. We have already mentioned the names of Calvin, Beza, and Farel, to which may be added Chamier, Viret, Marot, Malorat, Daillé, Drelincourt, Claude, Blondel, Sully, and a host of others. But the historic splendour of the French Protestant Church did not long survive the massacre of St. Bartholomew, A.D. 1571. The nobility soon discovered, that Protestantism was not fashionable at Court, and gradually went over to Romanism. Still, considerable numbers of the middle orders remained stedfast to their faith. Devoted to commerce and manufactures, these descendants of the ancient Huguenots became peaceable and submissive subjects, and wealthy and industrious citizens. They ceased to act as a political party in the State, and remained only a religious sect, *professedly* protected by the Edict of Nantes. We say, *professedly*, for though the letter of the Edict remained, its spirit was continually violated.

The Protestants were viewed by the Catholics with habitual feelings of scorn and hostility. Frequent Edicts of the provincial Parliaments were directed against them. The Courts of Law, under shallow pretences, often closed their temples. If any of their places of worship fell down, they were not permitted to rebuild them—nay, they were often disturbed, when they assembled in the neighbouring fields for public worship. Their burial-grounds were often closed, and as a mark of inferiority, they were compelled to inter their dead, either after sunset, or before day-break. It was thus that our celebrated poet of the “The Night Thoughts” was compelled to bury his beloved Narcissa, by moonlight and with his own hands.—

“ With pious sacrilege, a grave I stole ;  
With impious piety, that grave I wrong’d ;  
Short in my duty, coward in my grief.” Book iii. v. 172.

They were forbidden to call their religion, *The Reformed*, because it was deemed only a pretended reformation; or to style their Pastors, *Ministers of the Word of GOD*, because the Word they taught was defamed as false and corrupt. They were not permitted to offend the ears of their Catholic neighbours by singing psalms in their families, or ringing bells on festivals. To these minor persecutions, others were added which more seriously injured their social condition. Though not excluded from incorporated trades or professions, their admission was very limited, and they seldom rose to the higher offices. Yet notwithstanding these invidious distinctions, the Protestants and Papists lived in harmony. They often intermarried, engaged in the same occupations, and parted amicably on the Sunday, the one to attend mass, the other to listen to his Pastor. In the natural course of events, Protestantism would thus have continued in France, professed by a numerous body of the more pious, grave, and industrious, though deserted by the gay, the formal, and the ambitious.\*

This state of things continued till the later years of Louis XIV., when, as an expiation for the irregularities of private life, his Jesuit Confessors urged him to undertake the conversion of his Protestant subjects. His intrigue with Madame de Montespan was the occasion of that remorse, which finally terminated in the Revocation of the Edict of Nantes. At first, he was content to attempt to bribe. A considerable sum was placed at the disposal of the bishops, to decoy Protestants from their faith. As might be expected, amongst a numerous body, many were found to yield to the temptation. The south of France resembled a venal borough. It became the abode of bribery and corruption. But as Louis increased in years, his intellects decayed and his superstition strength-

\* Edinburgh Review, vol. xxxvi. pp. 120—140.



ened. Madame Maintenon, his mistress, and Le Tellier, his Jesuit Confessor, began now to whisper in his ear, that he must hasten their conversion, or that he might not survive to behold that consummation of his duty.\* Madame Maintenon had been educated among the Huguenots, and like other apostates, she now sought to extirpate the party which she had abandoned. Her private marriage with the king is marked by historians as the epoch, when the final resolution was taken by the Court to eradicate heresy from France.

The French Clergy, as we have often remarked, were then divided between the Jesuits and the Jansenists. The latter still constituted the great body of the priests, and the majority of the Bishops. But the Jesuits were the rising and favored party at Court, and they had recently contrived to gain much influence among the people. They were alway the more active and vigorous, and were for violent and persecuting measures. The Jansenists advised, that only such restraint should be adopted, as might lead the Protestants to consider their dangers, and dispose them to review the points at issue between themselves and the papists. They disapproved of compelling nominal converts to attend their sacraments, and wished them to be reconciled to the church, by the gentler methods of argument and persuasion. But the Jesuits entertained no scruples respecting the sacrament, and were hearty in the cause of active persecution. They thought, that if the present generation were compelled, though against their consciences, to abjure their protestant professions, their children would grow up real papists. The course actually adopted fluctuated between the two extremes. The effect of blending the gentleness of the Jansenist with the bigotry of the Jesuit led to interminable persecution and fruitless severities.

Edicts now followed each other in rapid succession. The

\* Part I. p. 61.

common rights of humanity were invaded. The bare exercise of their religious worship remained. The Protestants had been long excluded from high offices at court, or rank in the army—except in cases of uncommon talent, or of splendid service. In the inferior departments they had been frequently employed. Their industry and probity had strongly recommended them to Colbert in the collection of the revenue. They were now declared to be incapable of discharging such offices. They were also prohibited from exercising the liberal professions, or teaching in schools the learned languages. All municipal and juridical offices were closed against them. Their Temples were shut up on the most frivolous pretence, and their pastors forbidden to enter into controversy with the Romanists. Little now remained to them, beyond the labors of agriculture and the mechanical arts. They might go indeed into the army or navy, but they were declared incapable of promotion. Still they were allowed to marry, and bury their dead, after their own rites. They had still the disposal of their property, and the education of their children. But an unnatural law was introduced, which gave to the child of a Huguenot the right to change religion at the age of seven, to renounce the authority of parents,—while it compelled them to maintain the young apostate on a footing with the rest of the family! None but a Jesuit could have devised such an act of domestic barbarity.\*

Yet even these humiliations did not satisfy their adversaries. On pretence of encouraging conversions, Louvois, the minister of war, issued an Order that the new converts should be exempt from the billeting of soldiers, whilst he secretly in-

\* “Catholic children are bound to denounce their heretical parents, or relations, even if they know that, in consequence they will be sent to the stake . . . . They may even refuse them food until they die of hunger.” Escobar. See “Moral and Political doctrines of the Jesuits.” Paris, Jules Lebits, 1844.

structed the Intendents to direct that a majority of the military should be quartered on the Protestants. The troops took pleasure in carrying into effect the wishes of their superiors. The most horrid excesses were committed amongst private families—so horrid, that the order was obliged to be rescinded. But within a few years it was again enforced, and under aggravated circumstances. A large body of troops was assembled in Bearn to overawe the Spaniards. The rage for extirpating heresy was at its height. The commander, a brutal bigot, thought he might well employ his idle troops in making converts, by quartering them in great numbers on the Huguenots. Such was the effect, that not a Huguenot was left in Bearn—some fled, and others compromised their faith. The troops then marched into Guienne, Languedoc, and the adjacent provinces, on the same mission and with the same success. Louvois and the Court were enraptured with this new method of dragooning Protestants into Papists. The Jesuit had thus far outbidden the Jansenist.

Louis was now told, that in a short time there would not be a single Huguenot left in France, and that nothing was wanting to complete the triumph, but the Revocation of the Edict. Accordingly in 1685, this measure, so fatal to the commerce of France, was carried into effect. Yet the same dubious and vacillating proceedings continued. The Huguenots consisted of two classes—those who had abjured, and those who had resisted the abjuration. It was difficult to separate them. Many, who had been scared into a surrender by the dragoons, were now inclined to retract and deny their weakness. The new converts were still Protestants in heart, and it was necessary to eradicate their lurking heresy.

Again the Jesuit and the Jansenist were opposed. The Jansenists recommended instruction and good example, though little able to contribute either. The Jesuits thought

only of external unity, they cared little about internal faith. They urged a stern perseverance in the system of persecution. The king halted between the two parties. Whilst the Jesuits were supreme, the new converts were compelled to attend the sacraments, and to go through the ceremonies of the Church. If a convert died without confession, his memory was declared infamous, his property was confiscated, and his remains, drawn on a hurdle, were thrown into the common sewer. When the Jansenists prevailed, these barbarities were suppressed. The new converts were left to their own conscientious discretion. If they presented themselves at the altar, they were not admitted to the sacrament, without previous examination to certify the priest of their sincerity.

Towards the close of life, Louis fell under the complete dominion of the Jesuits. At the instigation of Le Tellier, he revived the law against heretics dying in a state of relapse, which Cardinal de Noailles had prevailed on him to revoke. But there was a clause introduced, perhaps without the knowledge of the king, which proved of the most fatal consequences to the Huguenots. In the preamble of the new Edict, it was alleged, there were *none* remaining of the ancient Huguenots who had not abjured, and reconciled themselves to the Church. As such, their descendants were considered Catholics, and liable to the provisions of the Edict. The assertion was notoriously false, but it was acted on as a legal presumption [*présomption légale*]. During seventy years, it was held by the law of France, that there were no Huguenots existing in the kingdom! In consequence of this legal fiction, that all were Catholics in France no marriages could be legally contracted, except in the manner prescribed to Catholics, and according to the rites of the Romish Church. But, as marriage is a Sacrament amongst Papists, the Clergy now hesitated to pronounce

the nuptial benediction on the new converts, unless satisfied of their sincerity ; and they withheld the last sacraments from the dying, which they had formerly compelled them to receive.

The Jesuits and Jansenists were again at variance. The Jesuit demanded vigorous measures from the State, but encouraged laxity in the Church. The Jansenist regarded religious laxity as a profanation, and recommended forbearance on the part of Government. This combination of strictness in the Church with rigor in the State, drove the Protestants to despair. The Clergy now positively refused to marry them. To avoid living in concubinage, the Protestants had recourse to their own pastors, and were married according to their own ceremonies. For some time, these marriages were connived at, but at length, the Courts were compelled to pronounce them illegal, and to bastardize their issue. The husbands were sent to the galleys—the wives shut up in penitentiaries—the inheritance of the children distributed amongst hospitals. If a Protestant sent his child to be baptised, he was entered as illegitimate. When he died, he was privately interred by his family, who were liable to punishment for not having summoned the priest. When interred, should the place of his burial be discovered, he was liable to be disinterred, and made the sport of a fanatical rabble. It was not till the close of the American war, that the government became fully apprised that a million of Protestants were concealed in France, without civil privileges, or legal existence, without means of establishing their births, marriages, or deaths, by legal evidence—husbands without lawful wives—fathers without legitimate progeny—unable to quit their country, yet unable to remain, without profaning its religion and disobeying its laws—compelled at the hour of death, either to violate their consciences, or to leave their property to confiscation and their bones to insult.

A pastor, convicted of preaching, marrying, or administering the sacraments, was liable to be punished with death, and all the hearers and communicants might be sent to the galleys, or imprisoned for life. Though the magistrates generally refused to inflict these penalties, the priests, more especially the Jesuits, were continually upbraiding them with indifference and infidelity. So late however as 1672, La Rochette, a Protestant pastor, was condemned and executed by the Parliament of Toulouse, for preaching and performing his pastoral duties. In 1767, a clergyman was condemned for the same offences by the parliament of Grenoble, and executed in effigy. From 1740—1762, frequent instances of capital punishment are recorded for such offences.

It was not till 1787—1788, that the French Protestants obtained a legal existence, under the negative appellation of "Not-Catholics," (*Non-Catholiques*). They then obtained permission to marry without a Romish priest, to register their children, and to inter their dead in cemeteries protected by law. They were allowed also to exercise many trades and professions, without Romish certificates. Still, they were prohibited from assembling in public worship—excluded from judicial offices, and from all stations of public or private education.

It was not till the Revolution, that the Protestants in France were placed on the level of all other Frenchmen, in their civil and political rights, or permitted the free and public exercise of religious worship. The *Concordat* of 1802 granted the public establishment of their Church, which was confirmed by the Charter of Louis XVIII. Under the sway of Buonaparte, the Protestants were reduced to the same implicit obedience, as all other Frenchmen. But they suffered no inconvenience, as Protestants. They were not treated as *heretics*. It was not till the restoration of the



Bourbons, that they were reminded of their old persecutions under Louis XIV. and that, in spite of the Charter, they were marked out as unchartered citizens.

These persecutions were carried on principally in the department of the Garde, which has Nismes for its capital. During the first restoration, they suffered no positive act of violence, but were often menaced and grossly insulted. Before the second restoration took place, 1815, Nismes had become the theatre of massacre and pillage. To account for the origin of this new persecution, it is necessary to remember, the severe losses sustained by the Nobility, Bishops and Clergy of France, from the ravages of the Revolution. The nobles were dissatisfied with the loss of their territorial rights, and their personal privileges and exemptions. The clergy were offended with the abolition of tythes, and the suppression of Convents. It was necessary, therefore, to raise a cry that the church was in danger, and the Catholic faith in jeopardy. The Jesuits were foremost in creating these alarms, and the clergy were so dissatisfied, as to become the tools of their ambition. They were evidently plotting a counter-revolution.

This fanatical spirit had been long lurking in the Department of the Garde. Even so far back as 1789, a conspiracy was formed at Nismes by some of the more bigotted clergy to arm the populace, and revive their dormant hatred of the Protestants. One Froment, who survived to the second restoration, was then the principal agitator. The insurrection at Nismes was not suppressed without bloodshed. The fury of the populace was religious—the motives of their leaders were political.

On the first restoration, Froment returned to Nismes with some other emigrants, and renewed his connection with his old associates. A line of demarcation was now laid down



between the Protestant and Papist. The loyalty of the former was represented as hollow and insincere. Ultra-royalism shook hands with bigotry. In consequence of this factious violence, the Protestants were received with yells and execrations by the populace. Frightful groups inflamed with wine assembled, shouting murderous ballads, of which the burden may thus be rendered :—

“ Protestant blood to wash our hands,  
“ We cheerfully shall take,  
“ And with the blood of Calvin’s sons,  
“ Black puddings we shall make.” —

Persons were heard to say in the public walks,—“ All the Huguenots must be killed—this time their children must not be spared, lest any of the cursed race should remain.” Though complaints were laid before the government, no effectual protection was granted. Buonaparte re-appeared. There was a truce for 100 days. “ In Nismes itself not a single life was lost—not a drop of blood spilt—not a house pillaged.”

Before the second Restoration was accomplished, a Royalist and Catholic army had assembled at Beaucaire, about 16 miles from Nismes, composed of the vilest mob, inflamed with bigotry, ready for every scene of murder and pillage. Nismes was still occupied by the troops of Napoleon. When accounts arrived of the return of the king and the restoration of Royal authority, these troops were withdrawn, according to agreement. The civil authorities immediately hoisted the white flag and recognized the Bourbons. But this loyal submission did not satisfy the party at Beaucaire. They entered the city as if they had taken it by storm. The tocsin was sounded, and a furious rabble rushed in from the neighbouring villages. The small garrison, left in the barracks to protect

the artillery, was treacherously butchered, after it had surrendered on capitulation. The city-guard, composed of the respectable inhabitants, was disarmed, and their arms and accoutrements distributed amongst the lowest of the populace.

After these precautions, an indiscriminate pillage and slaughter of the Protestants commenced. Their houses were set on fire. The wounded were left to perish in the streets, and their murderers danced around them. We forbear to detail the numerous barbarities. There were not above eight or nine Protestant families at Nismes, that escaped paying a ransom for their lives. For further details, we must refer our readers to the full and authentic account of Mr. Wilks, "History of the Persecutions of the Protestants in the South of France," p. 189, &c. and to the abstract of that work in the Edinburgh Review, Vol. XXXVI. p.p. 119—153, which we have principally adopted.

It is now time to pause and consider, how far these persecutions were connected with the return of the Bourbons. We fear there can be no question that Louis XVIII and his Court returned to France with all their hereditary Popish bigotry. Monsieur and the Duchess d'Angoulême were avowed Ultramontanes, and the interest felt for the daughter of the murdered sovereign, kindled the spirit of the most violent ultra-loyalism, heightened with fanaticism. It was their object to raise the effervescence of the Catholics to fever heat. For a short time this object was disguised, but it was soon avowed. "There ought to be in France, but one God, one king, and one faith." "The people were invited to pray for the re-establishment of the ancient Orders, and especially for the Jesuits." At Nismes, billets were distributed at the Church-doors in nearly these words:—"The faithful are requested to say so many *Paters* and so many

*Aves* for the prosperity of the throne, and the restoration of the Jesuits." Accordingly, these prayers were soon answered.—The Jesuits, hitherto *incog.*, were received at Court.

No sooner indeed had Louis returned to Paris, A.D. 1815, than those very outrages were perpetrated at Nismes, which we have just recorded. It would torture and disgust our readers to present a summary of that long list of murders, poisonings, plunders, and devastation, which are so minutely described by Mr. Wilks, pp. 189—449. Suffice it to say, that they far surpass in number and cruelty, anything to be found in our own martyrology.

It is painful to observe, that the Duke d'Angoulême enjoyed fêtes at Nismes, in the midst of these atrocities.

Nor let it be supposed, that these persecutions were confined to Nismes, or were of short duration. They extended over the whole Department of the Garde, and spread into the adjacent districts. They lasted for six months without interruption or abatement. For more than eighteen months, with some short intervals, the Protestants were left to the fury of the populace. Nor were the guilty ever brought to trial. In 1819, the French ministry professed to make the attempt, but they found the Jesuit party far too strong to encounter. Indeed throughout the whole reign of Louis XVIII and Charles X. the Protestants of France were, more or less, exposed to insult and injury. During the sway of Louis Philippe they were protected. But they are again menaced with a return of persecution, by the present ruler of France—the avowed patron of the Jesuits.

No one, we think, can read this hasty and imperfect sketch of the French Protestants during three centuries, without feeling a deep sympathy in their past sufferings, and a painful apprehension of their present and future dangers. It is probable their numbers are now reduced below a million. That

million is scattered over the entire kingdom. In point of physical force, they would be found very incompetent to offer any long or successful resistance to the great majority of Papists who surround them. But the same Omnipotence, who has hitherto enabled them to endure the furnace of persecution, will doubtless watch over them in their trials. They may count also on the prayers and sympathy of all English hearts. It was the glory of Elizabeth to befriend their cause in their earlier trials. England threw open her ports to welcome them, when the Edict of Nantes was revoked. Sir Samuel Romilly, himself descended from refugees, raised his voice on their behalf, when they were neglected by Lord Castlereagh. Should fresh persecutions arise, we doubt not, that whatever could be effected by earnest entreaty and remonstrance, would be readily tendered by the British Government, aided by the petitions and prayers of this great Protestant realm. We owe much to them, as a commercial people. It was the loom of the refugee, which encouraged and improved our silk manufactures. But we owe still more, as Christians, to their noble behaviour under almost unceasing persecutions. When Protestants are called upon to suffer—in whatsoever country they may reside, under whatever form of government they may dwell—let them animate their courage, fortify their faith, and support their tribulations, by remembering the Protestants of France.

The part which Great Britain is called upon to sustain in the present critical state of Protestantism, is as grand and sublime, as that which she undertook in the days of Elizabeth and the Armada. This country was then the hope and mainstay of the Reformation. Europe and the world looked to England as the refuge of the persecuted, the home of

the banished. Elizabeth and her ministers encouraged and aided the Protestants wherever they were oppressed.

Centuries have passed away—circumstances have altered ;—but the position, the duty, and the spirit of England remain unchanged. Europe still regards us as the strength and tower of civil and religious liberty. Our duty cannot be questioned by any one who knows our history. The spirit of England was declared, when the Letter of Pope Pius reached our shores. Thank GOD ! we are still essentially the same people in the days of Queen Victoria, as in the days of Elizabeth !

During this long interval—more than two centuries and a half—how many national blessings have we received ! “ *Oh, how great is the sum of them !* ” England was then only just rising in strength. Like a young eagle she had lately quitted her eyrie. She has now built her nest in the rock, and sent forth her eagle-brood to every part of the world. She holds the sceptre of the ocean. She has colonized America—India is her tributary—Australia her nursery. What has been the secret of her strength, and what the cause of her greatness ? It is her devoted attachment to civil and religious freedom—that freedom which nothing but the Bible can cherish—which nothing but the principles of Protestantism can uphold and develope. She owes her superiority to a free press and a free constitution—privileges, which never can be long enjoyed, where the reading of the Scriptures is prohibited to the laity. It is the Bible which is our real *Magna Charta*.

We are now called upon to defend this privilege against open violence and secret stratagem. We are called upon to maintain the power and spirit of the Reformation, against invaders abroad, and Romanists at home. No man de-

serves the name of Englishman, or Protestant, who would barter away his Bible. Besides its inherent baseness and wickedness, it is treason to our soil to think of resigning that, which is our birthright as Britons.

If the nations on the Continent live under such despotic and tyrannical forms of government, that they cannot enjoy this privilege, we pity them. They have a right to our prayers, and when occasion offers, to our aid and assistance. But we are under no temptation to resemble them. No Jesuit can persuade us, that freedom is not better than slavery. No terrors of war or invasion will ever dispose Englishmen to yield to violence. Let us defend the Christian Ark. It contains at once the Law and the Gospel.

So long as this spirit of national independence is maintained, so long shall we continue to enjoy our national and civil liberties. The Jesuits, by fraud or force, would deprive us of this inheritance. They have come and settled in the land to obtain their object, and to carry "*The Enterprise*" into effect. They are always watching the opportunity. Let us be prepared against them. But remember, we must oppose them with the Bible in our hands.—*Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of GOD, that ye may be able to withstand in the evil day; and having done all, to stand.—Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking*

*the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is THE WORD OF GOD. Eph. vi. 10—17.*

THE END.





## NOTES.

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### ANNALES HISTORIQUE-CHRONOLOGIQUE, &c. &c.

*Annales De La Société Des Soi-Disans Jésuites ; ou Recueil Historique-Chronologique De tous les Actes, Ecrits, Dénonciations, Avis Doctrinaux, Requêtes, Ordonnances, Mandemens, Instructions Pastorales, Décrets, Censures, Bulles, Brefs, Edits, Arrêts, Sentences, Jugemens émanés de Tribunaux Ecclésiastiques et Séculiers, Contre la doctrine, l'enseignement, les entreprises et les forfaits des Soi-Disans Jésuites, depuis 1552, époque de leur naissance en France, jusqu'en 1763. A Paris.*—As so much of our historical evidence is collected from the official documents contained in this Anti-Jesuit Repository, we deem it proper to give rather a detailed notice of this scarce and valuable publication. It appeared without any printer or editor's name on the title page ; but it passed under the *sobriquet* of Abbé Philibert, whose real name was Gazaignes. The first vol. a handsome 4to., appeared Par. 1764, containing documents from 1552—1603. The second, in 1765 from 1603—1624. The third, in 1767 from 1625—1647. The fourth, in

1769 from 1648—1658. The fifth 1771, from 1658—1668. Each volume contains more than 1000 pages, and the Work when completed, was intended to extend to nine vols, and bring the history down to 1763, when the Society was expelled from France. But after the strictest enquiry, we have not been able to discover that more than five vols. were ever published. It is probable, that the suppression of the Order, by Papal authority, in 1773 so much diminished the public curiosity, that it was deemed prudent to relinquish the undertaking. It is difficult to meet with the two last Vols. and it is not improbable they have been destroyed by the Jesuits. Our copy of vol, 5, though dated 1771 contains an introduction which must have been composed subsequently to their suppression. It has an allegorical frontispiece descriptive of that event. The Tables of Contents, exhibiting the titles of the various documents, extend over 50 quarto pages, and comprize about 600 distinct articles, which are given *in extenso* in the text.

We have been thus minute in the notice of this extraordinary work, because it is of the highest value, yet little known. Neither the Bodleian, nor the British Museum, nor Mr. Darling's Clerical library, nor Mr. Mendham's large and curious collection of books relating to the Jesuits, contain the whole five vols. As its character is entirely documentary, it contains little argumentative matter. Its authority is original, and of the highest order. It is from this invaluable repository, we have selected our facts,—but they form only a small portion of its contents. It is adorned with several engravings. The *first*, represents the Society, as the Apocalyptic beast. The *second*, Ignatius, foretold by the Apocalyptic star, going forth to the destruction of the nations, sounds the trumpet to his followers. The *third*, the idolatrous Church at Pekin. The *fourth*, the idolatrous procession of the Jesuit-Mandarin, father Martin. The *fifth*, allegorizes

the Jesuits, as the Locusts, Joel ii. 4. The *sixth*, depicts the suppression of the Order by the destruction of the Apocalyptic beast.—Such was the estimation in which the Jesuits were held by the Gallican church !—

Another valuable Repertory of Anti-Jesuit documents to which we have frequently referred, has the following curious title : TUBA MAGNA, Mirum clangens sonum, ad Sanctissimum D. N. Papam Clementem XI. Imperatorem, Reges, Principes, Magistratus omnes, Orbemque universum : De necessitate longè maxima reformandi Societatem Jesu, Per Eruditissimum Dominum D. Liberium Candidum S. Theologiæ L. L. Editio Tertia. 2 Vol. Argent. 1717. It is generally ascribed to a Carmelite, of the name of Ignatius—but its value does not so much consist in its arguments, as in the numerous, important, and original documents, which it contains. We have, therefore, exclusively confined ourselves to these ; many of which are not to be found elsewhere.—Several are given *in extenso* ; others in large extracts.—All written by professed Romanists—by Popes, Archbishops, Bishops, Cardinals, and Father-Generals, &c., not a single Protestant is admitted.—We have endeavoured always to observe this “ self-denying ordinance.”

#### NOTE 1. p. 156.

##### BAIUS.

Michael Baius, or De Bay was born at Melun, in 1513. He distinguished himself so much by his attainments, that he was promoted before the age of 30, to the headship of his college at Louvain. In 1549, he obtained the office of Principal in the Pope's college. At Trent, he acquired much

esteem for his learning and abilities—but he incurred the hatred of the Jesuits, by opposing their Pelagian innovations. On his return to Louvain, some of his academical colleagues began to object to his Augustinian principles. Amongst these, were Lessius and Hamelius, who advocated the semi-pelagian doctrines. In 1567, he was accused at the court of Rome, and Pius V. issued a circular condemnatory of his sentiments. The principal doctrines he maintained were, that unregenerate men have no ability to perform good works, and that no man's best works are meritorious of Eternal life. About 13 years subsequently, Gregory XIII. instigated by the Jesuit Tollet, confirmed this sentence, and again condemned the proposition. But the majority of the students and professors, both at Douay and Louvain, still favoured the opinions of Baius, and the bishops of the low countries maintain these opinions.—Baius died 16th Sept. 1589. Though, like his follower Jansenius, he was a bigoted Papist, and wrote several works against the reformed, we are bound to reverence his memory, for the courage he exhibited in maintaining the grand essentials of the gospel. He affords striking evidence of the reality of our argument, that the Jesuits introduced Pelagianism into Rome, by departing from the authority of Augustin. What were termed the errors of Baius, were no other than the sentiments of Luther and Calvin, and the Swiss Reformers, on the subject of Grace and Free-Will. These opinions were held in common with many Romish corruptions—but they sufficed to illumine the surrounding darkness. The followers of Augustin should never be confounded with the followers of Dens, Liguori, or Perrone, who now misrepresent the Jansenists, as Fatalists.

## NOTE 2. p. 163.

## CONTARINI.

Gaspar Contarini, was born in 1483, and was honoured by Paul III. 1535, with the purple. In his controversies with Luther, he avowed his dissent from the teachings of Augustin on the subject of Predestination,—but agreed with the Lutheran doctrine respecting Justification. “There have arisen amongst us,” says he in his work on Predestination, “some, who profess themselves the enemies and adversaries of Lutherans, and the patrons of the Catholic verity, who as soon as they hear any popular discourse, concerning the weakness of man’s nature, and the frailty of our free-will, immediately exclaim,—this is the doctrine of the Lutherans! And whilst they obstinately assert the liberty of free-will, they gradually exalt man, and depress divine grace. Thus, from Catholics, they make themselves, Pelagians, and do every thing in their power to obstruct that, which is the head, and root of the Christian religion.” \*

As Contarini died (1542), soon after the first institution of the Society, he cannot be supposed to have reflected on the Jesuit leaders. He probably alluded to the Franciscans, We have cited his words to show, that Contarini, though in some respects, opposed to Augustin, still adhered to the doctrine of Justification by faith—to the fall of man, and to his

\* Orti sunt, qui se Lutheranorum hostes atque adversaries, Catholicæque veritatis patronos esse profitentur; qui statim atque de naturæ humanæ imbecillitate, de Arbitrii ægritudine verba apud populum fieri audiunt, Lutheranorum doctrinam esse clamant. Et cùm pertinaciter Arbitrii libertatum asserere volunt, hominem paulatim extollunt, Divinam gratiam deprimunt, ipsi, ex Catholicis Pelagianos sese faciunt; et ne, quod in Christianâ religione caput et radix est, propagetur et latius diffundatur, impediunt. *De Prædest. ap. Hist. Cong.* 96. *Lovan.* 1700.

utter inability to work out his own salvation, without divine aid.

It was at the council of Trent, that the Jesuits began openly to assault these fundamental doctrines of the old Romish church. Their hatred of Luther and the Reformation drew them to apostacy. The Dominicans, at first, withstood them, and denounced them as Pelagians; but gradually they came to a compromise. The Jesuits allowed them, to hold the tenet of "Sufficient Grace," if they would give up "Effectual Grace." By this casuistry, they contrived to insinuate the wedge—till they were powerful enough to hoist their real colours. Bellarmin was one of these "halvers between two opinions" in his writings; though, when he came to die, he expressed himself like a Protestant.—See Part I. chap. iv.

Whoever wishes to understand the controversies between the Dominicans and Jesuits, on the subject of Grace and Free-Will, should read the accounts which have been given of the Congregation "*De Auxiliis*." On the one side, those of Lemos and Serry—on the other, that of Meyer. But we can recommend them to none, save professional polemics. The general reader will find a sufficient account in Mosheim. Neither the devotional Calvinist, or Arminian, can find pleasure or profit, in studying questions, which tend not to edification. It is the hard lot of those, who combat the Jesuits, to pass many of their hours in the most dreary and painful researches.—"Woe is me, that I must dwell with Mesech, and have my habitation amongst the tents of Kedar!"



## NOTE 3. P. 164.

## “THE SPIRITUAL EXERCISES.”

In 1847, appeared “The Spiritual Exercises of St. Ignatius of Loyola, translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothaan, Father-General of the Company of Jesus, by Charles Seager, M.A., to which is prefixed, “A Preface by the Right Rev. Nicholas Wiseman, D.D. Bishop of Melipotamus, and Coadjutor of the midland district of England. London. Dolman.”—In Dr. Wiseman’s Preface, after describing the numerous excellencies of this celebrated work, he concludes with the following bibliographic information :—“The original of these Spiritual Exercises was written by St. Ignatius in Spanish. Of two translations made into Latin, in his own time, one was preferred for publication which was more elegant in its language. This is the standard version religiously adhered to in all subsequent editions. It therefore forms the text from which the present translation has been made. Fidelity has been aimed at in it, above every other quality. Its author has studied to make it as accurate as possible, at the cost of what might have been a more flowing style. It has also been carefully revised and compared with the original by the writer of this preface.” p. xxvi.

After such strict and positive assurances of accuracy and fidelity, it might have been supposed, that no deviation, much less, that any contradiction, should have been admitted in this version from the standard text, or the express edition (Rome 1596), from which it is taken. What then must be the surprise and indignation of the reader to know, that such a flagrant contradiction is actually introduced. At p. 130, we

have the following Rule ("in order that we may think with the Orthodox Church." p. 173.): "The thirteenth, finally, that we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be white." The original stands thus, in the standard edition, Romæ 1596, which is now before us. "Decima tertia: Denique ut ipsi Ecclesiæ Catholicæ omnino unanimes, conformesque simus, siquid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod nigrum sit, pronunciare." p. 232. Such is the *authorized* text, sanctioned by Paul III. 1548, and republished under the authority of the Father-General, 1596.

Strange to say, however, the present Father-General Rothaan was not satisfied with this *authorized* text, and has ventured to make another, more literal, and more conformable to the original. "The present General of the Society of Jesus, anxious to regain, if possible, the original of the Saint, has published a new version from the Spanish, side by side with the common edition. It contains many important varieties. Such as appeared to the translator worthy of particular notice, have been incorporated in the present translation." Accordingly, Mr. Seager has added the following version, from the Latin of Rothaan's edition. "The thirteenth, that we may in all things attain the truth (that we may not err in any thing) we ought ever to hold it (as a fixed principle), that what I see white, I believe to be black, if the Hierarchical Church so define it (to be)." Whether this be, or be not, an accurate version of Rothaan's version, we cannot determine, (for no copy of this Edition can be obtained, either in London, Paris or Vienna); but such is the translation made by Seager, and revised by Wiseman. It is needless to say, that the two versions directly *contradict* each other. We have cited the latter to show, that this contradiction

appears done by design, and is scarce to be explained, by accident.\*

Like all Jesuitical proceedings, the whole is involved in mystery. The edition of 1596 professes to give the variations from the autograph, and has a collection of 28 various renderings, at the end: "*Loca quæ ex diligenti cum hispanico autographo collatione adnotata sunt in hac postrema editione. p. 237.*" But there is no variation whatever noticed, in the thirteenth Rule!—Without throwing any imputation on the honour of Father Rothaan, we think it would be very satisfactory to the public in general, and to the Society in particular, if he would publish the *fac simile* of the autograph. There is something dubious in Dr. Wiseman's expression—"to regain, *if possible*, the original of the Saint." This autograph, it should be remembered, has been written more than 300 years. "These Exercises were written in the year of our Lord 1541. On the ninth day of July, at Rome." Seager, p. 185. Our business, however, is not with Rothaan, but with Cardinal Wiseman, and Mr. Seager. They are bound to explain, how they have changed BLACK into WHITE. Perhaps, they thought it best to stultify the argument, rather than shock the English reader; perhaps, they thought to compound, by adding a more correct version, than their own; perhaps,—but we cannot attempt to account for such a positive, yet apparently studied, contradiction.

"St. Ignatius," says Ravignan, "wished his book to be scrupulously examined at Rome. Pope Paul III. named

\* This is also apparent, from Mr. Seager's minute correction of the last of these Rules, in a mere nicety of punctuation. See pp. 231, 232. We may infer it likewise from the following notice in Dolman's Magazine, September, 1847, p. 195: "This beautiful Edition of St. Ignatius's Exercises, is translated from that of the learned Father Rothaan, the present General of the Order. The translation is elegant and faithful. *Its integrity may be relied upon, since it has had the approval and revision of the Right Rev. Dr. Wiseman.*"

Censors. After a double examination and a double report, on the 31st of July, 1548, he published the Bull (*Pastoralis Officii*), in which we read these words : ‘ Having learnt that these instructions and exercises are full of piety and holiness, and very useful and salutary for the edification and spiritual advancement of the faithful . . . . Of our certain knowledge and by the Pontifical authority, by virtue of these presents, we approve, praise, and confirm the said exercises and all their contents.’ [*Exercitia prædicta ac omnia et singula in eis contenta*].’ “ I am not aware,” adds Ravignan, “ that there is any other example of a book so formally approved by a Bull of the Sovereign Pontiffs.” “ *The Jesuits*,” by *Father De Ravignan*, p. 13. Dolman, 1844.—Is it not monstrous, that a book so pre-eminently sanctioned by papal authority, should be thus carelessly or disingenuously, translated ; and should also contain the most false and unscriptural assertions, respecting the witnesses of the Resurrection ? What would have been thought of Bishop Sherlock, if he had adduced the Virgin Mary, as the *first* witness, in his celebrated “ Trial ; ” or if he had mentioned Joseph of Arimathea, as one of the evidence ?—Yet, after all, perhaps Cardinal Wiseman will urge, that the “ Spiritual Exercises ” of Loyola are inspired, and that the Virgin Mary was their real author.—So thought the Society, when the splendid “ *Imago* ” was published : “ *Scriptis illa quidem Ignatius, sed dictante Maria*,” p. 73.—But the autograph should certainly be published, for Bellarmin assures us, that even the signature of Loyola could heal the sick : “ *Ad affectorum corpora frustulum chartæ, è S. Ignatii epistolis intercisum, in quo ejus erat subscriptio, ferebat ; et ex eo convalescere permulti*.” p. 316. *Vita Bellarm.* à *Fuligatto, S. J. Antverp.* 1632.

Having detected this contradiction in the version, we shall now direct the attention of the reader, to the far more serious blunders of the original. “ In page 137,” we have the follow-

ing passage :—" *Concerning the Resurrection of Christ, and the First Appearance.*" \*—"First, our Lord appeared to His Mother, after He was risen again, since the Scripture says, that He appeared to many (*Autograph*, to so many others). For although it does not express her by name, yet it leaves us this for certain, speaking as to persons having understanding; lest otherwise we justly hear that saying: (*Are ye also yet without understanding?*")

That Cardinal Wiseman, and Father Rothaan should give their countenance to a book, which thus prates, and sets aside the assertions of the evangelists, is truly marvellous. The first Appearance after the Resurrection, is positively stated by St. Mark xvi. 9: "Now, when Jesus was risen early, the first day of the week, he appeared *first* to Mary Magdalene." Luke xxiv. 10, asserts the same fact, though less distinctly: "It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the Apostles." So John xx. 18, "Mary Magdalene came, and told the disciples that she had seen the Lord." The entire conversation, which took place between our blessed Lord and Mary Magdalene. (John xx. 11—18), proves incontestably, that it was not the Virgin Mary, but Mary of Magdala, who had the high honour of this *first* interview with Jesus, after his resurrection.

The ignorance and confusion of Loyola, in attempting to enumerate and arrange the subsequent Appearances of our risen Saviour, is such, as would disgrace a youth in our National Schools. It is so great, indeed, as in one instance, to call for

\* *De Christi resurrectione et apparitione prima.*

"Primum: Apparuit Dominus Matri suæ, postquam resurrexit, cum dicat scriptura, quòd apparuit multis. Licet enim nominatim illam non exprimat; id nobis tamen relinquit pro certo, tanquam intellectum habentibus: ne alioqui jure audiamus illud: Adhuc et vos sine intellectu estis?" p. 193. Edit. 1596.

the correction of Rothaan, p. 142. He makes no remark, however, on the Twelfth Appearance, which is altogether fictitious.—“That Christ appeared also to Joseph of Arimathæa,\* is read in some holy writings, and is probable, and a pious subject of meditation.” [*Autograph*, He appeared to Joseph of Arimathæa, as it is pious to suppose in meditation, and as we read in the lives of the Saints.] p. 143.

*Concerning the Thirteenth Appearance, 1 Cor. xv ; [ETC.]* “He appeared also to blessed Paul after His Ascension. (*And last of all He appeared to me, as to one born out of due time.*) He appeared also to the fathers in Limbus, in his Soul, and after they were brought out thence. [*Autograph*, He appeared also in his Soul to the holy Fathers of Limbus, and after He had brought (them) out (thence).] p. 143.† The descent of our Lord into Hades, is here confused with his appearance to Saul, on the road to Damascus! The brackets and parentheses are truly characteristic of the Order.—*Do they exist in the Autograph?*

That we may repress all trivial emotions on so grave a subject, we shall venture to close this note, with a few reflections, not unconnected with the preceding topics. The sole reason for endeavouring to introduce the Virgin Mary, as the *first* witness of the Resurrection, must be traced to that supreme adoration, which is paid to her, by the members of the Romish church. It shocks them to think, that Mary Magdalene, “out of whom had been cast seven demons,”

\* *De apparitione duodecima.*

“Apparuisse Christum etiam Josepho ab Arimathia, legitur in hagiographis quibusdam, et verisimile est, atque meditato pium.” p. 200. Edit. 1596.

† *De apparitione decima tertia, 1 Cor. xv.*

“Apparuit et beato Paulo post Ascensionem. (Novissime autem omnium tanquam abortiuo visus est et mihi) inquit ipse. Apparuit etiam Patribus in limbo, quo ad animam, et postquam inde educti sunt.” p. 200. Edit. 1596. There is no [ETC.]. *Query, Does it exist in the Autograph?*



should be preferred to "the Queen of Heaven," as they absurdly style the Virgin of Nazareth. There is not the smallest evidence, that any intercourse took place after the resurrection, between Jesus and Mary. "He took leave of her on the Cross, and then committed her to the care of his beloved disciple. "That disciple took her to his own home,"—by which, we may probably understand, that she passed the brief remainder of her life, in great retirement and seclusion.

It would have been strange, indeed, if, after the Virgin-mother had beheld her Son on the Cross, and "the sword had pierced through her own soul," she should have returned so soon to the sepulchre, and mixed indiscriminately with the soldiers and guards. Yet, it might have been naturally expected, that our blessed Lord would have, at least, *once* appeared to his earthly mother, after his Resurrection. Still, such was not the fact; for if it had taken place, it could not have been passed in silence, by the Evangelists, or St. Paul. It would be great presumption to give any positive opinion, on this obscure subject. It might have been to intimate, that our Lord's terrestrial relationship to Mary was now concluded, that henceforth he was to be regarded, in his universal character, as Mediator—the Son of man, and the Son of God.\* But the most useful point of considering it, consists in viewing it, as indicative of that foreknowledge which provided for the abuse of the Romish church, in treating her as a Mediator and exalting her to an object of Religious worship. Be this as it may, the absence of the Virgin Mary, from the witnesses of the Resurrection, is subversive of what is termed *Mariolatry*, and destructive of that adoration, which is paid her by the

\* The remarkable apostrophe,—“Woman, behold thy Son!”—“Behold thy mother!”—seems to countenance this interpretation. John xix. 25—27. The punctuation of our English text changes an interjection into a verb—an exclamation into an exhortation. So John i. 29, 36, 47. &c. The Vulgate is correct: *Mulier, ecce filius tuus—Ecce mater tua.*



Romanists.—Yet, should we ever think and speak of her with due reverence, remembering, “that all generations shall call her blessed.”

NOTE 4. p. 195.

LESSIUS.

Leonard Lessius, born Oct. 1, 1554, near Antwerp, may be considered one of the principal teachers of Jesuit morals and theology. As a casuist, his memory is embalmed in the Provincial Letters of Pascal. As a Jurist, his ultramontane opinions, respecting the Papal supremacy in matters of civil allegiance, were condemned by the parliaments of France. As a Divine, he was publicly charged with the Pelagian heresy, and condemned by the theological faculties at Louvain and Douay.

Lessius was the leading opponent of Baius, in his theological lectures. He clearly departed from the sentiments of Augustin respecting Grace and Election, and sought to introduce a kind of Semi-Pelagian speculation, concerning the fall and recovery of man. He carried the doctrine of the Papal supremacy to such a height, as to absolve subjects from their allegiance to heretical rulers. But his ethical principles are, if possible, still more odious. He subverted the distinctions between right and wrong, truth and falsehood—and thus formed a compound of Jesuitical casuistry and false doctrine, which has branded his name with reproach and infamy.

The Court of Rome, which was appealed to in his controversies with his brother Professors, with characteristic duplicity pronounced no decision, but enjoined silence on the contending parties. Such was the neutrality of the Papacy,

during the times of Sixtus V. and Innocent XI. This neutrality exists no longer. The followers of Lessius are now triumphant.

The departure of Lessius from the doctrines of Augustin, and from the decisions of the Council of Trent, is clearly set forth in the "*Augustinus*" of Jansenius, to which we refer the studious reader.—Tom. III. lib. v. c.c. 35.

Nothing can more directly establish our position, that the Jesuits were accounted heretics by the church of Rome during the 17th century, than the fact, that Clement VIII. issued a Brief, forbidding them to lecture in the College of Louvain. This Brief is dated 22nd Sept. 1595, and being not obeyed by the Jesuits, the Pope addressed a Letter to their General Aquaviva, 16th March 1596, commanding him to carry the Brief into effect. Accordingly for a time, the Jesuits ceased to lecture at Louvain, but not without great resistance. On the 11th of October following, Clement addressed Cardinal Albert of Austria, the governor of the Low countries, exhorting him to see these measures carried into complete effect. See *Annales*, vol. I. pp. 630—632.

#### NOTE 5. CHAP. I. p. 197.

##### MOLINA.

Lewis Molina, born of a noble family, at Cuença, entered the Jesuit Order, 1553, at the age of eighteen. He may be considered the first expositor of that *doctrina nostris temporibus accommodatior*, which was introduced and patronised by Lainez, and which forms the theological basis of Jesuitism, as distinguished from Augustinism or Jansenism. In 1588, he published at Lisbon, his famous *Concordance of Grace and*

*Free Will*; in which he attempts to pry into mysteries, which can never be fathomed by human faculties. Dissatisfied with the sentiments of Augustin and Aquinas, which had been embraced by the Dominicans, under the name of Thomists, he introduced the hypothesis, termed "*Scientia Media*," which proposes to reconcile the doctrines of divine foreknowledge with human free-agency. It affirms, that the decree of predestination is founded on a previous knowledge and consideration of the merits, or demerits, of individuals,—thereby rendering man, the primary cause of his own salvation. It asserts also, that efficacious grace is dependant on our own free-will, thus depressing the aids of heaven, while exalting the human faculties. Molina's opinions were strongly condemned in the Congregation *De Auxiliis*.

These are questions, of which much may be said on both sides, and on which the best and wisest of Protestants have come to different conclusions. But, as explained by Molina and the Jesuits, they have always led to the extinction of vital piety and Christian humility. Whether we take the Arminian or Calvinistic side of the argument, we should ever eschew the spirit of "the disputer of this world." \*

Without entering, however, into the speculative controversies of the Dominicans and the Jesuits, it is clear, that the former may claim the traditional authority of the church of Rome, and that the latter are to be viewed as neoterics and innovators. It is on this clear distinction the present work is founded. Without presuming to determine controversies about "fixed-fate, free-will, foreknowledge absolute;" the question is here taken up, as matter of plain historical fact, that the Church of Rome adhered to the sentiments of St. Augustin, respecting Free Will, Election and Grace, till these doctrines were sub-

\* Duplex modus penetrandi mysteria Dei, humanâ ratione, et caritate : ille periculosus est, proprius Philosophorum ; iste, tutus, Christianorum. *Jansenii August. Tom. II. lib. Proœm. cap. vii. p. 7.*

verted by the Jesuits ; *ergo*.—The church of Rome has been revolutionized in her doctrines. This statement is thus expressed by a celebrated modern writer :—"Predestination, or doctrines much inclining to it, have, on the whole, prevailed in the Christian Churches of the West, since the days of Augustin and Aquinas. Who were the formidable opponents of these doctrines, in the Church of Rome ? The Jesuits—the the contrivers of courtly casuistry, and the founders of lax morality ? Who in the same Church, inclined to the stern theology of Augustin ? The Jansenists—the teachers and models of austere morals."—*Sir James Mackintosh's Dissertation on Ethical Philosophy, Note O.*

To adjust the disputes between the Dominicans and Jesuits, Pope Clement VIII. instituted the celebrated Congregation "*De Auxiliis*," in 1597. The questions remaining undecided, Paul V. published a decree Aug. 31, 1607, forbidding either party to controvert the other. It was thus left an open question till 1641, when the work of Jansenius (*Augustinus*) was condemned by a papal Bull. Though other Bulls were published, 1653, 1656—1694, Jansenism still continued to flourish in France. In 1713, Clement XI. issued the Bull *Unigenitus*, in condemnation of Quesnel's New Testament. This may be considered as the first adoption of Jesuit principles at Rome. But the great majority of French Catholics remained Jansenists. It was not till the French Revolution, the old Gallican church was demolished. Since that period, Jansenism has declined universally in the Romish Church, and the Jesuits have at length become its masters. Such is a synopsis of the entire controversy.

To the honour of Baronius, it should be mentioned, that though one of the most eminent of the Society, he disapproved of their doctrinal innovations. He remained stedfast in his attachment to Augustin, and protested against the errors of Molina : "*Quid ecclesia Dei indiget hujus Molinæ libris,*

ut discat, quæ à tot S. S. Patribus, conciliis atque decretis, jam ante tot secula didicit ac docuit &c.?" Monui R. R. P. P. meos Societatis Jesu, ne æstimationem eorum in defensione librorum ejus periclitari sinant, et in discussiones adduci." *Annales*, vol. 1, p. 748. But even the authority of Baronius was insufficient to prevent the rapid growth of heresy in the Order. Clement VIII. also drew up a summary of St. Augustin's opinions on the subject of Grace, and testified his full consent to them, *Annales*, vol. 1, 752, condemning the opinions of Molina. p. 843.

#### NOTE 6. p. 210.

##### CHINA.

The most recent and authentic account of the Romish missions in China, is to be found in Sir John Davis' "China," vol. 2. chap. 7, It remarkably verifies the records of the early history of the Jesuits, and their interminable disputes with the Dominicans. It also confirms the report of the early scandals which they brought on Christianity, by their association of idolatrous rites and ceremonies, with the external symbols of our religion. It accounts also for their numerous nominal converts.—"The extraordinary resemblances between the external rites of Buddhism and Romanism—candles, idols, incense, genuflections, rosaries, all conduce to the ease of conversions; and when we add the facile terms, on which proselytes are admitted, there is no more room for wonder at the numbers which are made. The chief idol of the Chinese is called Tien-how, "Queen of Heaven," and Shing Moo, "Holy Mother," corresponding exactly with the *Regina Cæli*, and the *Sancta Dei Genetrix* of Rome. When

the Emperor Kanghi was besought by the Jesuits to be baptized, he always excused himself, by saying, 'that he worshipped the same deity with the Christians.' There is no telling, what might have been the early success of the Romanists in China, but for the *divisions* and *dissent* amongst their different orders,—their grand charge against Protestantism. It has long been the boast of Romish writers, that their Church is one and undivided,<sup>a</sup> and they greatly taunt the Protestants with their varied sects and bitter controversies. A more unfounded boast or senseless taunt, it would be difficult to conceive. The annals of all the Protestant Churches furnish no controversies so fierce, and no denunciations so bitter, as those of the Jesuits and Jansenists in Europe ; or of the Jesuits and Dominicans and Franciscans in China, at the time of their prosperity. These controversies, more than anything else, led to their overthrow in China, and the same cause has since that time stirred up other persecutions against them." \*

"The edifying character of Ricci,<sup>†</sup> given below, is rather confirmatory of the foregoing observation. This Jesuit was active, skilful, abounding in schemes, and endowed with all the talents necessary to render him agreeable to the great, or to gain the favour of princes ; but at the same time so little versed in matters of faith, that the Bishop of Conou said, it was sufficient to read his work "On the true Religion," to be satisfied, that he was ignorant of the first principles of theology. Being more a politician than a theologian, he found the secret of remaining peacefully in China. The rulers found in him a man full of complaisance, the pagans a minister who accommodated himself to their superstitions, the mandarin a polite courtier, skilled in all the trickery of courts, and the devil a faithful servant, who, far from destroying,

\* "Chinese Repository."

† Annales de la Société, tom. iii. p. 1—16.

established his reign amongst the heathen, and extended it to the Christians. It appears from the *Anecdotes de la Chine*, that repeated efforts were made by the Dominicans to enter into China, but frustrated by the Jesuits, who wished to occupy the field themselves.”—*Davis*, vol. II. pp. 251—3.

It is needless to add, that, with such missionaries, the Church of Rome may nominally cover China with her bishoprics, and bring hosts of the Chinese to worship Tien-choo, “The Lord of Heaven.” But it is equally clear, that no real progress, in bringing “the kingdoms of this world, to become the kingdom of Christ,” can ever be made, under such deceitful agency. “There was some truth,” says *Davis*, in the remark made by a Romish convert at Sincapore, to a Protestant missionary.—“You will never make many converts. Your religion has too little to attract us, and requires too much. It is very easy to become a Roman Catholic, but too hard to be a Protestant.” p. 245.—Such is the difference between the wide and the strait gate—between the broad and the narrow way. Protestants need not blush at converting “the few,” and leaving Romanists to pervert “the many.”

#### NOTE 7. p. 220.

##### THE JESUIT MARTYRS.

It is notorious that the Jesuits were the leading conspirators against Elizabeth and James, but it is not equally notorious, that, to the present day, the Papists regard these associated traitors, as Martyrs. Whoever will consult “The Memoirs of Missionary Priests by Bishop Challoner,” \* will find the names of all who suffered for their treasons, from 1577—

\* 2 vols. Manchester, 1803.



1684, enrolled amongst "that blessed army." In this numerous list, a large number are marked S. J. Such are Campion, Sherwin, Coleman, Garnet, Oldcorn, Fawkes, Catesby, &c. As the Jesuits are now the masters of Rome, it is probable, that some of these names may hereafter appear, as canonized, or beatified. In the *Annales*, vol. ii. p. 30, is a curious letter of Elizabeth, in which she denounces the Jesuits, "as hypocrites and demons, who lay it down as a maxim, that it is meritorious to murder any king, who has been cursed by the Pope. (*Qui mettent pour la maxime de leurs exhortations, que c'est chose méritoire de tuer un Roi que le Pape a maudit.*) The Editor refers to the original in the Public Library, but questions whether it was addressed to Henry III, or IV. It is without a date, but there can be little doubt that it was addressed to the latter, and that it should be regarded as the companion of one, which we have introduced into the text. A very accurate and interesting account of the Jesuit conspiracies in England may be found, vol. ii. pp. 29—71.

#### NOTE 8. p. 222,

##### "CONG. DE AUXILIIS."

These celebrated *Congregations* were convoked by Clement VIII, to adjust if possible the controversies of the Jesuits and Dominicans, respecting the aids of Divine Grace (*De Auxiliis Divinæ Gratiæ*). It may seem somewhat strange, that the Pope, claiming himself infallible, should propose these questions in the form of *Doubts*! (*Dubiam Primam, Secundam, &c.*). The appeal by both parties was originally made to Augustin, as the supreme Doctor. But Augustin was so much more in favor of the Dominicans, that the Jesuits were compelled to

name the Pope as umpire. They then betook themselves to Molina, whom they endeavoured to reconcile with Augustin, but the attempt was vain. By degrees they grew bolder, as they grew stronger in numbers and influence, till they set the authority of Augustin openly at defiance. Whoever wishes to see the progress of this Apostacy, should study the *Eloges de Saint Augustin*, and the *Invectives des Jésuites*, as given in the Fourth Vol. of the *Annales*, pp. 448—490.\* Still the farce was kept up of appealing to the authority of the Bishop of Hippo. It was thus that Jansenius and his followers, the staunch, nay servile, followers of Augustin, were pretended to be condemned by their own oracle. It was in vain the *Augustinus* of Jansenius was composed in the very words of the African Bishop. It was in vain that Arnould, Nicole, and Quesnel appealed to his authority. Even the wit of Pascal could not enforce his argument. The Jesuits compelled one Pope to contradict another, till their Bulls became exhibitions of contradiction and absurdity.—So little do Bollandists respect the *Bullarium* !

In the existing state of Jesuitical Rome, the authority of Augustin, though still nominally paraded, has virtually sunk into oblivion. His opinions are adduced on general topics—but, on the doctrines of Grace, or Justification, or the Fall, he is treated, as a heretic. It is Dens, Liguori, and Perrone, who now reign supreme amongst their theological teachers. The substratum consists chiefly of the old Jesuit casuists, Suarez, Vasquez, Molina, &c. Thus the Church of Rome has become an Apostate, even to the boasted decrees of the Council of Trent. Even Bellarmine is too old-fashioned—he is too moderate, too *semi*-pelagian. The fact cannot any

\* At pp. 510—514, an account is given of a profane procession by the Jesuits, in Feb. 1651, in the town of Mâcon, to ridicule Augustin and his followers. They carried flags with the scornful inscriptions—"Prevenient," "Concomitant," "Effectual Grace !"

longer be disguised, that modern Romanism is Jesuitism in its worst aspect. Pelagian in doctrine, Ultra-montane in discipline, Casuistic in morals, Sceptical in speculation, and Infidel in result.—*How are the mighty fallen !*

It is well known that Clement VIII. died before he could pronounce sentence in favour either of the Jesuits or the Dominicans. It was strongly suspected that his decision would be against the Society, and there is some reason to believe his life was shortened in consequence of those suspicions. Certain it is, for we have it on the authority of a Roman Cardinal,—that Bellarmin said he would die, *before* he gave any decision on the subject. “Cardinalis Bellarminus inquit, Pontifex nunquam hoc definiet. Posse, et velle Pontificem, excepit alter. Bellarminus rursus : Pontificem posse, et velle, non inficior ; aio tamen, nunquam futurum, ut hoc definiat : imò id moliri si voluerit, vita priùs eum deficiet.” The Cardinal à Monte was stupified by the answer, and well he might be, for Clement was then in excellent health. He died however within three years, and three years afterwards died Bellarmin. The fact is attested, in the most solemn manner. *Ita est pro veritate ;* Franciscus Maria, Cardinalis à Monte. *Vita Bellarm. Antverp.* 1631, p. 507. We leave the reader to his own reflections, premising only, that we have given Romish authorities, for Romish enigmas.—*Dies indicabit.* Nor was the opposition to the Semi-pelagian doctrines of the Jesuits, confined to the Clergy of the Gallican church. In 1650, issued a general decree and censure of the Spanish Inquisition against them, as opponents of St. Augustin and his doctrines.—*Annales*, Vol. iv. pp. 446—448, pp. 504—507, 523—527. And thus the entire Romish Church might have been termed Augustinian or Jansenistic, till the triumph of the Jesuits over the elder Orders, particularly the Dominican, was accomplished.

## NOTE 9. p. 223.

KNOTT, *alias* WILSON, *alias* SMITH, AND FOYD, *alias*  
DANIEL A' JESU.

These two celebrated English Jesuits, who rejoice under so many descriptions, were much distinguished by their tumultuous conduct and by their seditious writings against their superiors in the Romish church, during the reign of James I. In the earlier part of that reign, the Romanists in England were under the government of Blackwell, who was called the Arch-priest. This economy continued from 1598 to 1623. Blackwell was succeeded by Birket and Harrison. But not feeling satisfied with this anomalous government, Pope Gregory XV. in 1622, consecrated Dr. William Bishop, the titular of Chalcedon, to preside over the Anglo-Roman church in England. During his life, things went on smoothly between the regulars and seculars, and even the Jesuits were tolerably quiet. But when Smith succeeded him in 1625, the Society began to question his jurisdiction, as their Ordinary. The dispute commenced on the point of Confession,—Whether the Regulars could hear the confessions of laymen, without the Ordinary's approbation? The Jesuits asserted, that they could act under the Pope, as the universal Ordinary, without the sanction of any local bishop. This provoked a general controversy, in which the Gallican Bishops took part against the Jesuits. Kellison, the President of Douay, took the Episcopal side, and then came Floyd and Knott to the rescue of the Order.

When Pope Urban VIII. became cognisant of the quarrel, he commanded silence to both parties, and attempted to mediate between them. Soon after he sent Panzani into England,

in hope of interesting the Court and high church party, under Laud. But there were insuperable difficulties to encounter. The Romanists would not take the oath of allegiance, and consequently they became subject to prosecutions. But the Jesuits refused to recognize Episcopal authority in England, pleading that it was subversive of their missionary character. They refused all attempts at compromise, urging that the Romish religion could never be re-established in England, but by the sword. Hence they entered into numberless plots and conspiracies to overturn the government. Whoever desires to see the whole laid open by a temperate Romanist, should read the "Memoirs of Panzani, by the Rev. Joseph Berington;" with which, he should collate the *Annales*, vol. iii. pp. 400—521. pp. 610—617, which contain official documents, and extracts from Jesuit writings. He should also consult the valuable notes of Mr. Tierney, in his edition of Dod's Church History. We rejoice to hear, that this Edition, which has been so long suspended, will be now continued.

## NOTE 10. p. 233.

## JANSENIUS.

Cornelius Jansen was born near Leerdam, in Holland 1585. He passed two years in France, during which time he studied St. Augustin's works with deep attention, and formed a friendship with John du Verger de Hauranne, (well known as the Abbot of St. Cyran), which lasted through life. On his return to Louvain, he was appointed Principal of the College of St. Pulcheria, and in 1619 was created Doctor and Professor of Theology. The University of Louvain deputed him twice

to the Court of Spain, when he procured a revocation of the permission which the Jesuits had obtained, to teach ethics at Louvain. He thus provoked the lasting animosity of that powerful Society. In 1635, he was appointed Bishop of Cyprus, but fell a sacrifice to the Plague in 1638, at the age of fifty-three. Just before his death, he completed his great *Augustinus*, by which he will be remembered to the end of time.

The *Augustinus* was handsomely published by Jacob Zeger, at Louvain, 1640, but was nearly suppressed by the Jesuits, whilst passing through the press. Whilst the sheets were exposed to the air for drying, one of them was carried away by the wind, and taken to the Jesuit college. They used their utmost endeavours to destroy a work, whose appearance they dreaded. The approbation of the official Censors alone prevented its destruction.

The fundamental principle of the *Augustinus* is such as no Protestant can approve. Its sole appeal is to the authority of St. Augustin. It treats the Bishop of Hippo as the infallible standard of theological truth. It everywhere assumes, that the Church of Rome was justified in considering Augustin as a faultless interpreter of Scripture.

But this work, considered as an "*Argumentum ad Romanum*," is conclusive, and unanswerable; and that is the only phasis, in which we now contemplate it. It demonstrates, that the authority of Augustin was always considered supreme in the Romish Church, and that all deviations from his decisions, were regarded as erroneous and heretical. It is divided into three parts. The First treats of the Pelagian heresy; the Second, of the Fall of man, and the Third of divine Grace. Without mentioning the name of *Jesuits*, whom he denominates *Neoterics*, he singles out their most eminent writers, and tries them at the bar of Augustin. Bellarmin, Lessius, Suarez, Molina, Vasquez, &c., are repeatedly convicted of deviating

from the standard of Augustinian orthodoxy, and falling into Pelagian error. They are tried and found guilty, by the words of Augustin. The Sentence is so clear and indubitable, there is no possibility of escape.—*Cadit questio.*

The force of the "*Augustinus*," is the exact measure of our indictment against the Church of Rome,—that she has deviated from her own standard of orthodoxy, by adopting the opinions of the Jesuits, and deserting those of Augustin. The modern Church of Rome is Pelagian. The ancient abhorred that heresy above all others. The Jesuits were the authors of this apostacy. At first, they were regarded as heretics; at the Council of Trent, they are denounced, as innovators. In the Congregation "*De Auxiliis*," they were reprov'd, and commanded to keep silence. But they have gradually made their way against all opposition, and now they are everywhere triumphant. The modern Church of Rome has, therefore, broken from the moorings of the ancient and the mediæval Church.—Q. E. D.

#### NOTE 11. p. 235.

PERRONE.

The standard lecture-book at the *Collegio Romano*, and at most other Jesuit colleges, is the Work of the Jesuit Perrone, *Prælectiones Theologicæ*, 6 vols. Romæ 1840. Viennæ 1842, 9 vols. There is a good abridgment by the author, Paris, 2 vols. 1847. These are works which all should consult, who would understand the existing state of theology in the Romish church. Though drawn up somewhat in the old scholastic method, they combine much of the inductive logic, and prove their author to be thoroughly master of his subject,



and well acquainted with theological writers, ancient and modern, whether Protestant or Papist. It is a coat of mail for Jesuit teachers and Jesuit students.

There is nothing more remarkable in this Author, than his striking allusions to Popery in England. The names of Newman, Oakley, and Wiseman are quite familiar to Perrone. The book of Wiseman, "On the Connexion of Science with Revealed Religion," is lauded in the most extravagant terms. The *Tractatus De Gratia* is perhaps the most interesting and able part of the work. But the unfairness of its statements respecting Jansenius and Quesnel can scarcely be paralleled. It seldom dares allude to the Congregation *De Auxiliis*, and slurs over the discrepancies between the sentiments of Augustin and those espoused by modern Jesuits, in a manner which is altogether ludicrous to all who have consulted the *Augustinus* of Jansen.

It must be owned, that the Church of Rome according to Perrone, is very accommodating on the questions of Efficacious and Sufficient Grace. You may select either the opinions of the Thomists, the Augustinians, or the Congruists. —*Compend.* Vol. II. pp. 166—169. We much doubt, whether such liberty at the Council of Trent, would not have been denounced as heresy. It was not *then* the vogue to place Augustin on a level with Molina.

The truth is, that the Church of Rome was revolutionized in these doctrines by the Bull *Unigenitus*. Though nothing was determined by the Congregation *De Auxiliis*, in consequence of the death of Paul V., before he could pronounce a decision ; yet the orthodox and established doctrine remained Augustinian, till the Jesuits prevailed over the Jansenists, A.D. 1713. By that triumph, they succeeded in denying, that "the Reading of the Holy Scripture is for all men," (Prop. 80); and that "Without Grace we can do nothing, but what tends to our condemnation," (Prop. 40). The questions

of Free-Will and Election are still open questions amongst all members of the Church Militant.—Neither the Council of Trent, nor the Synod of Dort, can resolve difficulties, beyond the ken of human intellect. But the plain and practical doctrines, relating to the Fall and Redemption of man—to human frailties and demerits—to the justifying righteousness of Christ, and to the sanctifying influence of the Holy Spirit—these are the essential points at issue between Protestants and Papists. It is on these topics, the “*Prælectiones Theologicæ*” of Perrone are so meagre and defective, and it is on these, that the works of Augustin are so edifying and instructive.

Notwithstanding the learning and ability of Perrone, his writings leave a very decided impression of extreme partiality, and of “dry-dust” theology. You may read through his entire volumes, without once awakening to any devotional feeling. Compared with Calvin, Turretin, Ridgley, or any of the Protestant systematic divines, it is like passing through Arabia Deserta, from Arabia Felix. Everything is arid, barren, and leafless. But the object is attained. The young Jesuit is drilled to go through his tactics, with accuracy and precision. The conscience is never aroused or appealed to. The machinery is admirable, but there is no vitality. In one respect, however, we are bound to do justice to Perrone. He does not disgrace himself, like Dens or Liguori; he does not introduce us to the obscenities of the elder casuists,—his work could never have excited the wit of Pascal. But such as it is, it ought to be carefully studied by those, who contend with the modern Jesuits,—nay, by all who encounter modern Popery—for the teaching and theology of the Jesuits have destroyed the influence of every other Order. Dominicans and Franciscans, followers of Benedict or Philip Neri, are now equally content to listen to Perrone. We submit respectfully the following scornful sneer of this writer, to those whom it may concern.—“*Sane Puseistæ nunc adnituntur in anglicanismo*

monastica instituta instaurare tam virorum quam mulierum. *Risum teneatis, amici!*”—*Prælect. Theolog. Compend.* Vol. I. p. 201.

But it must not be supposed, that Perrone departs from Augustin, in the same way that he was denounced by Bishop Tomline, who professed to oppose him to all the earlier Fathers. No! the learned Jesuit everywhere professes the highest veneration of Augustin and his doctrines. His Chapters on Predestination, Election, and Reprobation would almost have satisfied Mr. Scott. But he contrives to neutralize all these doctrines in other Chapters. So likewise it is on the subject of the Fall. You might suppose in some passages, that he admitted it to the fullest extent,—*quam longissimè*. But you proceed, and you find that these strong expressions are softened down to semi-pelagianism. Man can perform works deserving of eternal life, and his *justification* depends on his works, as well as on the atonement of Christ. It is not by denying the truth, but by mixing truth with error, that the Church of Rome deludes her followers.

The *Prælectiones Theologicæ* of Perrone are a perfect mirror of Jesuitism. His distinctions are infinite, his casuistry indescribable. I know of no book more calculated to harden the heart, or sharpen the wit. Whoever wishes to become a master of Theological legerdemain will give his days and nights to the study of Perrone. He speaks out plainly, however, about liberty of conscience.—*Tolerantia Religiosa est impia et absurda.* Prop. xii. *Pars Post.* Vol. i. pp. 249—261. Edit. Viennæ.

## NOTE 12. p. 238.

BURRUYER.

Another celebrated Jesuit and most voluminous author, Theophilus Raynaud, indulged his satirical genius to such an extent, that he turned all the Articles of the Apostles' Creed into jests and heresies. (See his *Erotemata De bonis et malis libris*. Lug. 1653, 4to.) It may be said, this was only done to show up in jest the arguments of the Sorbonne. But what serious Christian would indulge in sport of the Apostles' Creed? What, but a Jesuit education, could ever reconcile such parodies with a grave admission of the claims of Church of Rome?—His works were, accordingly, placed in the Index. Born 1583, died 1663.

Nor let it be supposed, that this work of Burruyer's is disowned or neglected by the present race of Jesuits. Several Editions have been lately reprinted at Paris, and the work is still widely circulated. It is advertised on the cover of Perrone's last Edition of his Compendium, Paris, 1847. So little do the modern Jesuits reverence the decrees of ancient Popes, so little do they regard the thunders of the Vatican!

## NOTE 13. CHAP. VII. p. 239.

THE DUCHESS OF LONGUEVILLE.

Amongst the papers of this celebrated woman, the following curious vow of the Prince of Conti, to live and die in the society of the Jesuits, was discovered. The original in Latin and French may be consulted in the Introductory dissertation on the Institute of the Jesuits, vol. I. *Annales*, p. cxxvii.

“Jesus, Mary, Joseph, my Guardian Angel, blessed Father Ignatius !

“Omnipotent and eternal God, I, Armand de Bourbon, though totally unworthy to approach thee, yet relying on thy infinite goodness and mercy and impelled by my love to thy service, do vow before Thee, the most sacred Virgin, and before the whole heavenly host, perpetual chastity ; and I firmly resolve to enter in the Society of Jesus, in which I most ardently wish to live and die, for thy greater glory. From thine infinite goodness and clemency, I supplicate through the blood of Jesus Christ, that thou wouldest deign favourably to accept this holocaust, and that as thou hast given me grace to offer this vow, thou wouldest also inspire me with the power to perform it. Amen. Done at Bourdeaux, 2nd Feb. on the Feast of the Purification of the blessed Virgin Mary, and signed with my blood, A.D. 1653, aged twenty-three and four months. Armand de Bourbon.

“Holy Mary, Virgin-Mother of God, (*Mater Dei et Virgo*), I adopt Thee as my mistress, my patron and advocate, I earnestly entreat, that you would aid me to keep my vow, and to execute my resolved purpose. Amen.”

N.B. The Prince did *not* keep this vow. In the following year, he married the niece of Cardinal Mazarin.

#### NOTE 14. p. 243.

Cardinal Noailles, Archbishop of Paris, was so much involved in the disputes between the Jansenists and the Jesuits, that he well deserves a short memorial. Born 1652, of one of the noblest families in France, his ecclesiastical career was rapid and brilliant. He was made Bishop of Cahors 1679, of Chalons-sur-Marne 1680—Archbishop of Paris 1695, and

Cardinal 1700. His conduct through life discovered exemplary piety. He was an advocate of strict ecclesiastical discipline, and very charitable to the poor. With such dispositions, it is scarcely to be wondered, that he took part with the Jansenists against the Jesuit faction. He prohibited any to be stigmatized as Jansenists, unless convicted of maintaining some of the Propositions 'condemned by pope Innocent XII. This so enraged the Royal Confessor, La Chaise, that he said, "he would make that Prelate drink the wrath of the Society to the dregs." He continued to provoke the Order by his writings. He ventured even to dispute the Bull (*Vineam Domini*,) of Clement XI. published 1705, and when the same Pontiff in 1713, issued the Bull *Unigenitus* against Quesnel's "Moral Reflections on the New Testament," he did every thing in his power, to prevent its registration. He frequently said, "that he considered Port-Royal, the abode of innocence and piety."

Such sentiments drew down on him the indignation of Le Tellier, who had succeeded La Chaise, as Confessor to Louis XIV. He said, that either he or the Cardinal must retire, and tried to deprive him by a National Council. But Noailles was the relative of Madame Maintenon, and her influence protected him against the rage of the Confessor. These animosities of the Jesuits against the highest Ecclesiastical authorities, confirm the accusation against them, as rebels and traitors to the Church of Rome. They show, beyond all contradiction, that "the Society" ever formed an *imperium in imperio*, amongst the papists. The struggles were long and arduous against popes, cardinals and bishops, against kings and councils, and parliaments,—but they were at length crowned with success. They have superseded all other authority in the Romish Church, and they now reign supreme, not only at Rome, but in every Popish Court and country.—Noailles died Sept. 17, 1720, at Chalons, aged 52.

## NOTE 15. p. 246.

## QUESNEL.

Pasquier Quesnel was born July 14, 1634 at Paris. In 1657, he entered the Congregation of the Oratory, and devoted himself intensely to the study of theology. When scarcely eighteen, he was appointed director of the Institute at Paris under Father Jourdain. He then commenced his *Moral Reflections on the New Testament*, for the use of his pupils at the Oratory. This Work was much approved by several of the French bishops. In 1678, he refused to sign a form of scholastic doctrine introduced into the Oratory by the Jesuits, and retired into Holland. His *Moral Reflections* were sanctioned by Noailles, the Archbishop of Paris, and by the celebrated Bossuet, Bishop of Meaux. But Le Tellier, the Jesuit Confessor of Louis XIV., procured their condemnation, by the famous Bull *Unigenitus*, in 1713. This Bull was rejected by Noailles and several of the French Prelates, and continued to excite disputes in the Gallican church, till the period of the Revolution.

This short notice of the controversy respecting Quesnel's *Moral Reflections* and the Bull *Unigenitus*, is sufficient to sustain and vindicate our charge against the Romish church,—that she has been totally revolutioned by the Jesuits in her doctrinal teaching. Quesnel was devoted to the study of Augustin, and, like Baius and Jansenius, he transferred into his writings, his sentiments respecting the Fall of man, and the necessity of Divine Grace. That Bossuet, the great opponent of Protestants, should have arrived at the same conclusions, may appear, at first, somewhat paradoxical. But it is distinctly recorded, that Bossuet had deeply studied the writings of Augustin in his early life, whilst Canon of Metz,



and though they had failed to imbue him with the devotion of Jansen, Pascal, or Quesnel, he had too much penetration and learning, not to perceive, that the principles of Augustin had always formed the theological *dicta* of the Romish Church. Quesnel died at Amsterdam, Dec. 2, 1719, in his 86th year.

Mr. Berington, a respectable Roman Catholic Priest, an author of considerable literary repute, gives the following sketch of the subject of this note. "Quesnel, a man of many virtues and great learning, was an honest Jansenist, anathematized by Rome, and persecuted for the excrescencies of a wild imagination, by kings, priests, and Jesuits." See his "History of the Decline and Fall of the Roman Catholic Religion in England," p. 443. This Work is filled with charges against the Jesuits. It contains "the Memoirs of Panzani," which are very curious and instructive, as furnishing evidence of professed Romanists against their own Church.—*Habes confitentem reum.*

#### NOTE 16. p. 260.

Since this Work was in the press, we have met with a defence of the Jesuits by Rev. W. Waterworth, S. J. Dolman, 1852.\* The author has the courage to declare, that it is "a system which has been the admiration of the wise and good of every succeeding age and nation!" p. 8.—The testimonies which we have adduced from members of the Romish

\* "The Jesuits, Or an Examination of the Origin, Progress, Principles and Practices of the Society of Jesus, with observations on the leading accusations of the enemies of the Order." At p. 46, Mr. W. has adduced the words of St. Bernard—*Ubi Deo contraria non præcipit homo*,—as the words of Loyola. They occur only in a quotation.

Church are more than sufficient to demonstrate the utter folly of this eulogium.

In the course of this defence, assertions are made, which are totally incredible. In reference to their suppression by Clement XIV. he declares, "There was not one of the body, who endeavoured to thwart the will of his Holiness, or who uttered in public one word of indignation, or reproof." p. 63. To support this assertion, Mr. Waterworth refers to Dallas's "New Conspiracy," a work professedly written to defend the Jesuits! Yet even Dallas discovers his hatred and contempt of Ganganelli.—"To the eternal disgrace of this Brief, we find the operative or suppressing clause, made to depend on a paltry sophism." p. 65. As Mr. W.'s "Examination of the Origin, Progress, Principles, and Practices of the Society of Jesus," is the first Manifesto in defence of the Order which has appeared in England, since the days of Allen or Garnet, it was deemed necessary to spice it to the utmost, and to make the most desperate effort to white-wash the Jesuits. Hitherto these Romish emissaries have been content to lurk in comparative obscurity, and to leave the Oratorians, or the Benedictines, or the secular Priests, to carry on the work of Popery amongst us. The name of "Jesuit" has been so odious, and accompanied with so many ugly historical traditions, that it was thought prudent to conceal the "S. J."—But Mr. W. has not only doffed the disguise, but has held forth the Society, as a "faultless Monster." He has the happy art of transmuting their "treasons, stratagems, and spoils," into all the graces of humanity.—The contrivers of the Gunpowder Plot, are exhibited as paragons of every civil, social, and domestic virtue; as the most obedient of subjects, the most loyal of citizens.—When Englishmen have forgotten the most interesting, but the most tragic, events of their national history, they will begin to credit and admire the fictions of Mr. W. When Guy Fawkes and Catesby shall be esteemed

Martyrs, and the defeat of the Armada deplored as a National catastrophe—the eulogy of Mr. W. will become an article of faith.—“The example of the Jesuits was ever calculated to edify, their zeal to inflame, their lessons to enlighten, their conduct to secure to the state the best of citizens, and their manners to form the saint and the gentleman” ! p. 44.

We are quite content to leave the public to decide between our evidence, and the assertions of Mr. Waterworth. We have adduced Popes, Cardinals, Councils, Bishops, and Parliaments, all protesting against the principles and practices of the Jesuits. We have adduced the Official Letters of several of their Father-generals, remonstrating against their abuses and perversions. Yet, Mr. Waterworth would have us believe, the Society has never been accused or disowned by the Romish authorities ! So also Father Ravignan—“Persons have been able to say at certain times of some religious Orders, that they had degenerated from the spirit of their primitive institution : never have they said it of the company of Jesus,—never have they reproached it with having departed from the spirit of its founder, nor from the constitutions which he gave it.” p. 27. See “*The Life and Institute of the Jesuits by Ravignan, translated by Seager. Dolman, 1844.*” We pity a Society, which cannot furnish abler, and better-informed advocates :—

Non tali auxilio, nec defensoribus istis  
Tempus eget.

—As to the quotations of Mr. W. they have been ably exposed by Οδύς, in “*The Jesuits Reviewed.*”—London, Batty. 1852.

The arrogance of “*The Society of Jesus*” in assuming to itself a fellowship which belongs to the Universal Church, was early noticed by several distinguished Romanists. It was first denounced by the Sorbonne 1554. *Hæc nova Societas insolitam nominis Jesu appellationem peculiariter sibi vindicans.* Annales. vol. i. p. 7. Suarez, one of the most eminent of

the Order, thus alludes to it. *Non defuere viri Catholici et docti, arrogantiae Patrum Societatis tribuentes, quòd nomen universæ Catholicæ religionis sibi usurparent.* Pallavicini also notices it. *Certarunt nonnulli invidiam creare huic nomini tanquam superbiori.* Thuanus, Hist. tom. I. lib. 15 likewise alludes to it: *Jesuitæ postea, novo, atque ut plerisque visum est, superbo nomine appellati sunt.* But Melchior Canus is far more explicit: Thus stands his comment on 1 Cor. i. 9. "*Fidelis Deus per quem vocati estis in Societatem Jesu Christi.*"—*Quæ sine dubio Societas cum Christi Ecclesiâ sit, qui titulum illum sibi arrogant, hi videant an Hæreticorum more penes se Ecclesiam existere mentiantur.* De Loc. Theolog. Lib. iv. c. 2.

We adduce these animadversions, not to mortify Mr. Waterworth S.J. or Father Ravignan, but to justify our assertion, that the Jesuits were regarded with much suspicion, nay, almost viewed as heretics, for appropriating "The Society of Jesus," as the name of their Order. Their best apology is to be found in their success. They have already subdued the Papacy, and it is probable, they will hereafter monopolize the Episcopate. Such is the natural consummation of Popery. —*To this complexion it must come at last.*

The pun, which was early inflicted on their name, will never be cancelled, [Jesu ite], not even by the Bull of Gregory XIV. 1591: *Statuimus nomen Societatis Jesu, quo laudabilis hic Ordo nascens à Sede Apostolicâ nominatus est et hactenus insignitus, perpetuis futuris temporibus in eo retinendum esse.*

## NOTE 17, p. 263.

## “UNIGENITUS.”

This “Constitution,” issued 8th. Sep. 1713 by Clement XI. against 101 Propositions, contained in Father Quesnel’s *Moral Reflections on the New Testament*, is incomparably the most important doctrinal Record which ever proceeded from the Chair of St. Peter. Whilst other Bulls or Briefs are generally addressed to the Bishop of some diocese, confined to some limited and local object, this Constitution is addressed “*To all the faithful.*” It embraces the condemnation of Propositions, which have formed the common-stock of Christians in every age and country. It virtually interdicts every devotional treatise which has ever been composed. No commentator on Scripture,—no private Christian in his closet,—no preacher in his pulpit,—but must feel that he is, more or less, involved in these sweeping denunciations.

These are grave and comprehensive charges, and we shall deserve the severest censure, unless we establish them. In this limited space, we cannot adduce all the condemned Propositions. We shall bring forward a sufficient number, to enable the reader to conjecture the remainder.—*Id genus omne.*

These Propositions, be it remembered, were the devout Reflections of Quesnel on different texts of the New Testament. Some of them resemble “The Contemplations” of Bishop Hall—others those of Bishop Horne on the Psalms, others are like the “Private Thoughts” of Bishop Beveridge.—Let us take the Second. It is founded on *John xv. 5, Without me ye can do nothing*—“The grace of Jesus Christ, a principle efficacious for all good, is necessary for all good works: Without it, nothing is done, or can be done.”

Prop. III. *Acts* xvi. 10.—“It is in vain, O Lord, that Thou commandest, unless thou give thyself what thou commandest.”

Prop. IV. founded on *Mark* ix. 22, *If thou canst believe, all things are possible to him who believeth.*—“Yes, O Lord, all things are possible to him, in whom Thou renderest all things possible, by operating the same in him.”

Prop. XV. “When God accompanies his command and his external Word with the unction of his Spirit and the inward power of his Grace, it works in the heart an obedience, such as it requires..”—*Luke* ix. 6.

Prop. XVIII. “The seed of the Word, which the hand of God waters, always brings forth its fruit.” *Acts* xi. 21.

Prop. XXVIII. “Pardon of sin is the first grace which God grants to sinners.” *Mark* xi. 25.

Prop. XLIX. “As no sin is without the love of self, so no good work can be without the love of God.” *Mark* vii. 21—23.

Prop. L. “In vain do men call unto God, and style him Father, unless they call upon Him with the spirit of Charity.” *Rom.* viii. 15.

Prop. LVII. “Every thing fails the sinner when Hope fails him, and there can be no hope of God, when there is no love of God.” *Matt.* xxvii. 5.

Prop. LXX. “God never afflicts the innocent. Afflictions serve only either to punish sin, or to purify the sinner.” *John* ix. 3.

Prop. LXXIV. “The Church hath the Word incarnate as its Chief, and all the saints as its members. 1 *Tim.* iii. 16.

Prop. LXXIX. “It is useful and necessary at all times, in all places, and for all sorts of persons, to study and understand the spirit, piety, and mysteries of the Holy Scriptures.” 1 *Cor.* xiv. 5.

Prop. LXXX. “The reading of the Holy Scriptures is for all men.” *Acts* viii. 28.

Prop. LXXXI. "The sacred obscurity of the Word of God is no good reason for the Laity to excuse themselves from reading it." *Acts* viii. 30, 31.

Prop. LXXXII. "Christians are to sanctify the Lord's Day with reading godly books, more especially the Holy Scriptures.—It is dangerous to deprive them of it." *Acts* xv. 21.

Prop. LXXXIV. "To force the New Testament out of the hands of Christians, or to keep it closed and sealed by taking from them the means of understanding it, is to shut the mouth of Christ against them." *Matt.* v. 2.

Prop. LXXXVI. "To forbid the ignorant the comfort of joining their voice to that of all the Church, is a custom opposed to the ancient practice of the Apostles, and even to the design of God." *1 Cor.* xiv. 16.

Prop. XCI. "The fear of an unjust Excommunication ought not to deter us from doing our duty." &c. *John* ix. 22.

Prop. XCIV. "Nothing gives a worse idea of the Church to its enemies, than to see the exercise of authority over the faith of believers, and to foment divisions for things, which are prejudicial neither to faith or morals." *Rom.* xiv. 15, 16,

Prop. CI. "Nothing is more opposed to the Spirit of God, and the doctrine of Jesus Christ, than to render Oaths common in the Church; because it tends to multiply the opportunities of perjury, and lays snares for the weak and ignorant. It also occasions, that the name and truth of God should sometimes be made subservient to promoting ungodly designs." *Matt.* v. 34, 37.

—Such are a few of the Hundred and One Propositions, which the Jesuits prevailed on Clement XI. to stigmatize as "false, captious, ill-sounding, offensive to pious ears," &c.—"not only outrageous against the Church, but even against the secular Powers; seditious, impious, blasphemous, suspected of heresy &c. &c."—It concludes with the usual



threat against all, who do not yield implicit obedience "to Our Declaration."—"If any presume to attempt it, let him know, that he shall incur the high displeasure of Almighty God, and of St. Peter and St. Paul, his Apostles."

From this imperfect sample of the contents of *Unigenitus*, we leave the reader to decide, whether we are not justified in viewing it as a Papal Manifesto, not only against Christian liberty, but against all earnest prayer and supplication for Divine assistance. If we may not confess, that we are lost and undone by nature, and that our only hope of pardon and acceptance arises from the grace and mercy of God, which we receive through Jesus Christ;—if we may not attribute to the Grace of God, all that is "excellent, praiseworthy, and of good report" in ourselves or others,—we ask, what is our Religion? Does it consist in form and ceremony, in making Confessions, and receiving Absolutions? Or, is it the sacrifice of a broken and contrite heart, the exercise of faith and love in meditating on the merits and sacrifice of Christ, the denial of ourselves, and the exercise of love towards our neighbour?—Is it Jansenism, or is it Jesuitism?

Could we have produced the entire list of the Propositions, it would be still more evident, that all personal, private, heart-felt religion falls within their censure.—Their compass and extent is *exceeding broad*.—Read the Meditations and Soliloquies of Augustin or Anslem, read the Imitation of Kempis, or the *Pia Desideria* of Herman Hugo (a Jesuit), or the *Via ad Deum* of Bona—and consider—whether they are not "false, scandalous, heretical," in the same sense, as *The Reflections of Quesnel*; whether the Church of Rome has not been robbed of her brightest jewels, by this devastating and unchristian Order?

Out of all the Propositions, there are only two, to which some Protestants may perhaps demur. Prop. XXIX. *No Grace is bestowed out of the Church*. Prop. XLIII. *"The first effect of*

*Baptismal Grace is, that we die unto sin, so that the Spirit, the heart, and the senses may have no more life for sin, than a dead man has for the things of this world."* Rom. vi. 2. If the Jansenists erred in these statements, they erred with Augustin, and Clement had no right to condemn them.—But Jesuitical Rome may say or unsay anything.—*Quid Romæ faciam? mentiri nescio.*

## NOTE 18, p. 287.

MARTIN BECAN.

In their extravagant hatred of popular liberty, the Jesuits have sometimes so far exceeded even the Vatican love of ecclesiastical despotism, that the Pope himself has been compelled to call them to order. A remarkable instance of this outrageous zeal was exhibited in the writings of Martin Becan, a celebrated Jesuit, born 1561, who was reckoned one of their ablest professors. So great was his reputation, that several Universities contended for his official labors. He was the friend of Bellarmin, and assisted him in his controversy with James I. and Bishop Andrews. He wrote the "*Refutatio Torturæ Torti*," against the latter. His most distinguished work was entitled, "*Controversia Anglicana de potestate Regis et Pontificis, contra Lancellotum Andreæ. Mentz, 1612, 8vo.*" In this Work, he so far "outheroded Herod," that Paul V. and Aquaviva were obliged to condemn the book at Rome, Jan. 3. 1613. It was also condemned by the Parliament of Paris, at the same time. (*Annales*, vol. ii. p. 548—568,). To crown the whole, in 1762 the same Parliament condemned all his works to the flames!—Yet the

Jesuit can pretend to love *Religious Equality*, when he scents the revenues of the Irish Church !

The conflict which is now raging in France between the Gallicans and Jesuits, though rather on questions of ecclesiastical discipline than Christian doctrine, bears a strong analogy to those which we have commemorated respecting Jansenius and Quesnel. The Jesuit faction is striving to destroy the liberties and privileges of the Gallican church, and to introduce the ultramontane principles of papal supremacy. The Hierarchy and Clergy are divided. The Archbishop of Paris, who sides with the Gallicans, is opposed to the Archbishop of Avignon, who takes part with the Jesuits. The Order has secured the *Univers*, the chief Ecclesiastical Journal, and bids defiance to the Metropolitan who has interdicted its circulation in his diocese. They have both appealed to the Pope, or rather to the *Collegium Romanum*. There can be little doubt that the verdict will be in favour of the Jesuits.

Should they succeed in destroying the liberties of the Gallican church by a new *Concordat*, the reign of persecution will commence ; first, against all who differ from them in their own church, and then against the Protestants throughout France. It will then be seen, that the Order can still employ the Dragonnade, and that they have not forgotten the La Mennais doctrine—*the love of persecution is the test of Religious sincerity*. Thank God ! the spirit of the age is against them. Like the thunderstorm they come up against wind and tide. The concussion may be dreadful, but it must issue in the subversion of Papal despotism. The progress of knowledge must lead to the eventual triumph of Civil and Religious liberty.—The voice of England has already set free the Madiai.

## NOTE 19. p. 291.

By a Brief, 3rd Dec. 1609, Ignatius Loyola was beatified ; on 12th March 1623, he was canonized, and the event was celebrated with great pomp, in Spain, and Portugal, as well as at Rome. But the Gallican Church took great offence at the orations (*trois tres-excellentes Prédications*), which were pronounced in honour of Ignatius. The Faculty of the University at Paris extracted from them several Propositions, which they denounced, as “scandalous, erroneous, blasphemous, impious, execrable, detestable, false, and clearly heretical.” The Sorbonne was charged by the Fathers, as in league with the Huguenots. Such was the insolence of the Jesuits, that they attempted to substitute the name of their founder in place of Saint Germain, Bishop of Auxerre, who had long been enrolled in the Calendar of France. To oblige both parties, the Pope determined they should both be celebrated on the same day. But even Papal infallibility could not prevail on the Gallican Church to admit the intruder. However, in Battersby’s Catholic Registry, 1852, on 31st July, St. Ignatius appears, with all his honours, (“very special amongst those of the Society of Jesus”). St. Germain is not mentioned. So much for Catholic unity ! The curious reader may amuse himself with consulting *Annales*, Vol. 2. pp. 358—377. In the *Litteræ Apostolicæ*, Antv. 1639, pp. 319—384—the Bulls of Urban VIII. for the Canonization of Loyola and Xavier may be found. They are both dated the same day.

In their celebration of Mass on the Canonization of Loyola, the Jesuits apply to their Founder, the words of our Lord.—*I am come to send fire on the Earth, and what will I, if it be already kindled ?* Luc. xiii. 49.—In the *Annales*, Vol. II. p. 372, is an Engraving, representing Ignatius sending down

fireballs from Heaven.—The Order is reproached with indulging its pride, in such an impious and extravagant misapplication of Scripture.—*O excès d'orgueil et de vanité !*

## NOTE 20. p. 300.

## DESANCTIS.

In a Work lately published by Dr. Desanctis,\* the reader will find much curious and valuable information respecting the present state of Jesuitism at Rome. Desanctis was late Parish Priest of the Madellena at Rome, Professor of Theology, and Official Theological Censor of the Inquisition, &c., and is now Minister of the Reformed Italian Church at Geneva. It is seldom that any author can offer better credentials for the weight and accuracy of his writings. Amongst other disclosures, he brings us acquainted with the mode of going through "The Spiritual Exercises" of Ignatius, of which he was allowed to partake. It is accessible to affiliated, as well as professed, Jesuits, that is, to those who are accounted friends, though not members, of the Society.—"We were fifty ecclesiastics, including Cardinal B., four prelates, various brothers, and some parish ministers ; the rest were all priests, except myself, who was only a deacon," p. 2. It commences with what is called, "The Foundation," of which the leading maxim is this,—"That man has been created to this end, that he may reverence the Lord his God, and that in serving him, he may save his own soul." Such is the text—but in a *Praxis Exercitationum* by Sebastian Isquierdo, S. J. Romæ 1678 (*Superiorum Permissu*)," this maxim is further

\* Popery and Jesuitism." Wertheim and Macintosh, 1852.

developed;—*ut per merita meorum operum, æternam beatitudinem quâ fruitur Ipse obtinerem.*” p. 14.

The course of these Exercises is rendered as dramatic as possible, and continues during ten days. You are placed in a solitary room, “with a moderately comfortable bed, a little table, with writing materials, two seats, a devotional stool, (*priedieu*), a washing stool, a crucifix, and a piece of card-board containing the regulations. You are visited, and summoned to the Chapel. After sermon you go to supper, and then await examination in the chapel. Sermons are preached the successive days on the most awful subjects. Skulls and pictures are introduced, representing the torments of the damned. Thence you are conducted to the regions of the blessed. The last day is devoted to an exhortation concerning “the sacred heart of Mary.” The whole is calculated to leave a deep impress of Jesuit devotion. On leaving the Retreat, you go to St. Peter’s and obtain a Plenary Indulgence.

That there are many *affiliated* Jesuits in England, we cannot doubt, but whether any such course of Spiritual Exercises is provided for them, we dare not affirm. It is probable, that Cardinal Wiseman will ere long institute some introductory devotions for *honorary* members of the Society. Meanwhile, the narrative of Dr. Desanctis is well deserving of deep meditation. The provision of *affiliated* members is exactly suited to a country, from which *professed* members are still excluded by an *obsolete* act of Parliament. This account of the *affiliated*, also explains the following startling announcement: “My Confessor, of whom you have frequently heard, one day, when he was in a more cordial vein than usual, disclosed to me incredible facts concerning Jesuitism in England. For example, that despite all the persecution they have met with, they have not abandoned England, *where there are a greater number of Jesuits than in Italy*: that there are Jesuits in all classes of society, in Parliament, amongst the English Clergy,

amongst the Protestant laity even in the highest stations." p. 134.

Nor can it be wondered, that the Jesuits now hoist their colours openly amongst us, though proscribed by the very law, which admitted the Roman Catholics in 1829.—“It appears from the Catholic Directory,” says Dr. Twiss, “that there are seventeen Religious Houses of men, in England alone. But the law has hitherto remained a dead letter, owing to the mode prescribed for recovering the penalties.”—See “*The Letters Apostolic of Pius IX., Considered by Travers Twiss, D.C.L.*, 1851.” p. 146.



## ADDENDA, p. 56.

Amongst other evidence to prove that Henry IV. was murdered with the full cognisance of the Jesuits, are two letters of that celebrated Monarch (*Annales*, vol. i. pp. 658—660), the one addressed to his Ambassador Cardinal Ossat, at Rome, 17th August 1598; the other to M. de Luxembourg, 21st April 1598, in both of which the Jesuits are described, as “*toujours les mêmes, toujours si passionnés, si entreprenans, qu’ils étoient insupportables, et qu’il continuoient à séduire ses sujets.*” In the third, addressed to M de Sillery, 16th Feb. 1599, he describes them in still more odious terms, and justifies their banishment from France, as indispensable to the safety of his kingdom. With such recollections of his sentiments, it can scarcely be doubted, that the Jesuits on their return, distrusted his assumed favours. But “*Le Franc et Véritable Discours au Roi Henri IV. sur le rétablissement des Jésuites,*” par M. Antoine Arnauld, (*Annales*, vol. i. pp. 665—695.) A.D. 1602, must have altogether dissipated any hopes of his real conversion. Under such critical circumstances, they were glad to get rid of him, *more Jesuitico*. For strong evidence against them, See *Annales*, vol. 2. p. 174—247, in which their doctrines concerning Regicide are fully exposed.

## p. 61.

It must not be supposed that Pascal and the Port-Royalists were the first to expose the scandals of the Jesuit Casuists. That honour belonged to the Bishops and Clergy of France,

and the University of Paris, long before the publication of the Provincial Letters. We have shown, that from their first appearance in France, the public indignation was excited against what was popularly termed their *morale relâché*. But it gradually increased, till nearly all the Provincial Parliaments took part against them. The publication of the *Imago* 1640 was the signal of a universal assault. In the following year, the writings of Fathers Bauni and Cellot were denounced by the clergy of France, and the University of Paris. The Society was charged with general Pelagianism, their teachings concerning Probabilism, and Philosophical sin were held up to scorn, and the vanities of the *Imago* formed a fruitful theme of ridicule. We refer the reader for much amusement and instruction to the *Annales*, vol. 3. pp. 640—1056. The impieties and blasphemies of their writings could not have been credited, had not these official documents contained such large extracts from the originals.

It is remarkable. that *The Thoughts (Pensées)* of Pascal should not appear in the Expurgatory Index, as they teem with Jansenistic sentiments. The genius of Pascal arrested the interdict.

TO HIS EMINENCE CARDINAL NICHOLAS WISEMAN, D. D.

RIGHT REV. SIR,

It is now nearly three years, since I had the honour to address you, as Bishop of Melipotamus, on the subject of the interpolation in the Vatican Septuagint, Deut. xxvii. 32, in which a Curse is introduced on the man, who marries the sister of his deceased wife. To that address, you were not pleased to make any answer. I have no right to complain of your silence. You were not personally concerned in that interpolation, and you might well plead, that your time was occupied in more important questions, than any relating to an ancient MS.

But the subject of my present address admits on your part of no such option. It consists of a difficulty, in which you are personally involved. No recent ecclesiastical elevation can free you from your permanent responsibilities, when Bishop of Melipotamus. In 1847, you edited and revised a version of "The Spiritual Exercises of St. Ignatius of Loyola," which contains one of the greatest misrepresentations of the authorized text that can be possibly imagined. It is no less than a positive contradiction. It is the substitution of "*White for Black!*"—Amongst "Some Rules to be observed, in order that we may think with the Orthodox Church." (p. 173), "The Thirteenth," is thus translated: "Finally, that we may be altogether of the same mind, and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be WHITE." p. 180. The original, [I copy the standard edition of 1596, from

which your version professes to be taken] at page 232, exhibits these words : “Decima tertia : Denique ut ipsi Ecclesiæ Catholicæ omnino unanimes, conformesque simus, siquid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod NIGRUM sit, pronunciare.” I pass over the negligence of the punctuation, I disregard the impropriety of translating *denique* “finally,” though the subsequent numbers extend to eighteen.—My attention is now wholly directed to the preposterous version of *Nigrum*, as if it were, *Album*.

In the Third Note, you will find the evidence for concluding, that neither your Eminence nor Mr. Seager could have *accidentally* introduced this contradiction. I must do you the justice to say, that the version, except in this passage, is generally correct. Having compared it minutely with the original, I agree with you, that “its author has studied to make it as accurate as possible” (Preface xxvi). So minute are his collations, that, in the last rule, p. 231, he hesitates about the position of a comma ! How then, is it, Right Rev. Sir, that, in this singular passage, so little care has been taken of the *denique*, or the punctuation ? Above all—how is it, that *nigrum* should have been translated *WHITE* ?

You must excuse my Protestant prejudices, if I hint there is here sufficient ground for grave suspicion. The presumptive evidence against its being either a clerical, or typographical, error, is very strong. Supposing Mr. Seager to have made the blunder, it was scarcely possible, that it could have escaped your practised eye, in the revision.—“It has been carefully revised and compared with the original by the writer of this preface.” (p. xxvi.) As to its being a typographical error, it is scarcely credible. The book is very accurately printed, and no doubt was most carefully revised when passing through the press. It is now more than five years since it was published, and not any notice has been taken of it

as an *erratum*.\* It has been read by multitudes of students and devotees, but no complaint has been hitherto uttered. It now remains, that you and Mr. Seager should come forward to explain this enigma.

Though I cannot get rid of involuntary suspicions, yet it is barely possible, you may show they are unfounded. Certain it is, that silence will not remove our doubts and hesitations. Nothing but a straightforward acknowledgment of *blunder* will satisfy the public. Before I conclude this short address, permit me to say, that your reputation, as a Biblical scholar, is indirectly involved by your indorsement of Loyola's assertion, that the *first* witness of the Resurrection was the Virgin Mary. It is not the celebrity of Loyola, nor the Bull of Paul III. (*Pastoralis Officii*), which can substitute the Mary of Nazareth, for the Mary of Magdala. Unless you are prepared to assert, that "The Spiritual Exercises" were immediately inspired and dictated by the blessed Virgin, you must acknowledge the gross ignorance of their author. The appearance to Joseph of Arimathea, is likewise utterly undeserving your support. But these are matters with which you have no direct concern. It is the *Nigrum* and the *Album*, the converting *black into white*, which now demands a satisfactory explanation.

I am,

Right Rev. Sir,

Your obedient servant,

E. W. GRINFIELD.

Brighton,

April 15, 1853.

\* Mr. Taylor has thus translated the passage: "In order that we may be altogether in conformity with the Catholic Church, and of the same mind, we should hold ourselves ready, if in any instance she has pronounced that to be black, which to our eyes appears white, to declare, that it is so."—*Loyola*, p. 226. Though his work was published two years (1849) after Seager's Version, he was not apparently cognisant of the *perversion*.







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